

# REFORMED CHURCH MESSENGER

## *Rally, Ev'ry One!*

*A Get Together Call for Rally Day*

"We need to get together,"  
The men of vision say;  
That's why each golden autumn  
Our Church keeps Rally Day.

We need to come together  
In heartfelt gratitude  
To praise God for His blessings,  
From whom come all things good.

We need to sit together  
At Jesus' feet and know  
The love wherewith God loves us,  
And love to others show.

Then let us get together  
And make our deeds record  
A year of faithful service  
For Christ our blessed Lord.

We need to look together  
In faith and one accord  
To Christ, and seek His favor,  
And own Him as our Lord.

We need to pray together,  
As His disciples did,  
There in the upper chamber  
In secret presence hid.

We need to stand together  
Against a common foe,  
Together strive for conquest  
And to His service go.

A year of true endeavor,  
Of work well planned and done;  
Lift high the Christian banner  
And rally, ev'ry one!

We need to work together,  
United we are strong;  
Divided we're defeated  
And help the foe along.

We need to rise together  
To clearer, loftier height,  
Forgetting things behind us  
And conquering by His might.

This day brings us together  
And sounds the bugle call  
Of rallying to His standard,  
Who is the Lord of all.

ALFRED GRETHER.



THE BACCHANAL FROM THE CEDAR CREST COLLEGE PRODUCTION OF THE "ANTIGONE" BY SOPHOCLES ("The Sacrifice Ascends to Thee")

PHILADELPHIA, SEPTEMBER 10, 1931

# ONE BOOK A WEEK

## MAKING AMERICA DRY

The efforts of the "Drys" and the "Wets" are increasingly reflected in the press and publishing houses as the presidential election begins to loom up. The fact might just as well be faced that the "Wets" are going to make a great and concerted effort to have the Eighteenth Amendment repealed or the Volstead Act modified. Already they are launching a systematic campaign to persuade the country that the dry law is not only absolutely impossible of enforcement, but that it is a violation of liberty, an incitement to crime, the root of that contempt of law now everywhere manifesting itself. As I write these words, the first number of a new magazine "Repeal" has appeared, edited by Major Campbell, former Prohibition officer, but who came to the conclusion from his experience that the law was not enforceable, and joined the wet ranks. The "Wets" are attributing every ill under heaven to Prohibition and of course there are a great many ills just now—crime, unemployment, poverty and immorality.

It is well for the "Drys" to begin to meet this propaganda of the "Wets" at once and vigorously. If the Eighteenth Amendment has been a great gain and brought happiness, efficiency, comfort, economic prosperity, and diminished drunkenness and crime, the people should know it and from men prepared to support their statements. Our trouble has been that too many "Drys" as well as "Wets" have been seeing results they wanted to see rather than conditions that could be proven. This substantiated argument has been the chief value of such books as Prof. Irving Fisher's "Prohibition at its Worst." It was based on a careful summing up of all the facts. This was the value of the Report of the Commission on Temperance, of the Federal Council of the Churches of Christ in America. The latest addition to this forceful Dry literature is a book "Dry America," by Atticus Webb, superintendent of the Texas Anti-Saloon League (Cokesbury

Press). If it is a little optimistic here and there about the enforcement of the law, the two most valuable chapters in the book (Chapters V and VI) on "The Harvest from the Eighteenth Amendment," are based on facts. Mr. Webb rightly insists that we should not measure the success of Prohibition by answer to the question: "Is the law enforced perfectly?" No law is enforced perfectly, as witness the law against stealing and hold-ups, etc. The question is, what proportion of the liquor consumed in saloon days is being consumed now? Measured in this way, Mr. Webb proves by statistics that Prohibition is 80 per cent effective. Looking at other gains our author shows that there has been a great decrease in deaths from alcoholic disease; a great decrease in alcoholic insanity; tremendous economic results, sufficient in themselves to justify Prohibition. The gain in the productive capacity of the nation has been enormous. With the present crime wave, some will be surprised to learn that crime has decreased 50 per cent. The crime wave is confined mostly to the great cities and is due not to Prohibition but partly to the connivance of officials with the law-breakers. It is liquor, not Prohibition, that makes crime.

Another valuable chapter is in answer to the question: "Shall we modify our dry laws?" "No," our author says. Wines and beers are intoxicating and were they legalized they would be used as a blind for hard drinks and make enforcement harder than ever. "Shall we try Government sale?" "No." It has utterly failed wherever it has been tried. Furthermore, it makes the Government a bartender to the nation and makes drinking respectable and puts the Government in the position of creating appetite for drink in youth. Liquor debauches all who handle it. It would debauch the Government.

In another chapter, "Wet Nonsense," Mr. Webb answers the following assertions of the "Wets" and proves them fallacious: Such statements as, "You cannot make men

good by law"; "When you prohibit a thing you make people want that very thing"; "Prohibition is resented by youth, and it causes them to defy the law and drink more." (Mr. Webb quotes Elmer Joy Morgan, editor of "National Education Association," as saying: "There is not the slightest foundation for saying that conditions are worse in the high schools and colleges since the adoption of the Eighteenth Amendment. I have talked with hundreds of schoolmen who almost invariably tell me that the newspaper reports of drinking among high school students are either exaggerated or without foundation. The schoolmen with whom I have talked recently tell me that conditions are steadily improving." Prof. Fisher, who has studied the conditions in colleges, arrives at the same conclusions). "Prohibition is the cause of this lawlessness"; "Prohibition produces bootleggers"; and "We are not in favor of the saloons but we want to put the bootleggers out of business."

Mr. Webb devotes the first third of his book to showing the psychological and social effects of alcohol. He presents a startling array of evidence from both Europe and America to show that alcohol is the greatest menace known to body, mind, soul and the social structure. Incidentally he shows that all the talk about the "moderate" drinking of Europe is nonsense. Alcohol is proving a curse to Germany and France just as it is to America. It wreaks havoc wherever and however used. There is only one remedy: to banish it absolutely. Finally, Mr. Webb insists, our only hope is in the Church. The big secular papers are on the side of the "Wets." The forces of lawlessness are on their side. Unfortunately, many prominent men have been misled and are on the side of lawlessness. Only the Church can save the situation. No attention should be paid by the Church to the cry: "The Church should keep out of politics." Prohibition is not a political question but a moral crusade.

Frederick Lynch.

## GREEK TRAGEDY AT CEDAR CREST COLLEGE

By Miss Mary E. Giffin, English Department of Cedar Crest

(See Cover Page)

When Saint Paul was in Ephesus and Corinth he must have witnessed frequently the presentation of Greek tragedies in honor of the god Dionysus. In his day the art of tragedy had declined and the old plays, three centuries earlier so vivid and full of living fire, had become mere spectacles. Greek religion had brought to the world an intense desire for truth, to see things as they are and to face unflinchingly whatever blinding revelation the truth should bring. But Greek religion had failed in a world too eager for money and luxurious living to see beyond them. Only a few faint echoes of the old faith in a God of nature sound through the stern religion of action which Paul preached. Yet this ancient worship of Greece, which led men to seek for the true meaning of human life, has continued to echo through the preaching of the Church fathers down to the present day, and still turns us to nature's God for comfort and strength.

For seven years Cedar Crest College has been engaged in the very interesting task of recreating the religious emotion of Greece through the production of the old tragedies which embody it. Other colleges have given Greek tragedies beauti-

fully, but usually from a purely scholarly or academic point of view, "to educate students in the classics." At Cedar Crest this aim has never been of primary importance. Indeed, there has never even been a department devoted to Greek studies, and only one course in Greek literature in English translation has stood between the students and the outer darkness of ignorance. But in spite of the lack of facilities for study of the classics, the Greek tragedy has become a vital part of the life of the college, and each year sixty or more students devote themselves to the preparation of the production of a play with high enthusiasm. There are some compensations for the lack of scholarly background in the work, among them the presence on the campus of a gifted musician who has composed musical settings of great beauty for the plays.

One fundamental objective is kept before the eyes of the student actors and the directing faculty, that the play is to recreate the spirit of a great religion. The acting must be worshipful, reverent, sincere. Stage artifice is avoided and every line spoken or sung must be the result of a real experience in the actor. Before the play begins a votive offering to Dionysus is carried out in the Greek manner, with dignity and reverence. A priest places fire on the altar and dancers raise ivy garlands toward it, invoking the living creative spirit which moves in nature. At the close of the play as the chorus sadly

leaves the stage, an acolyte bears away the bowl from which the fire has died, as men and women have died in the action of the drama, burning themselves out in the eternal search for truth.

In the "Antigone" of Sophocles, presented this June, Antigone goes to her death because she has chosen to obey a heavenly rather than an earthly law. What seems truth to the King and his counselors, and even to her own sister, seems false and dishonorable to her. When her death causes the death of the King's son and then finally the Queen's death, the King at last sees how false his idea of justice has been. In his grief he cries:

"I have been taught by sorrow!  
A grief intolerable on my life has fallen."  
Antigone has not given her life in vain, for some fragment of the truth has come to the city of Thebes through her sacrifice.

## BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The anniversary was a success. The crowd was at least 3,000 larger than that of last year. We are indeed thankful that no rain fell at Bethany. A threatening storm caused half of the people to leave the grove in the midst of the program. This greatly affected our program and offering. The receipts of the entire day were only \$300 less than last year. If the

(Continued on page 21)

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## EDITORIAL

### YOU, TOO, ARE PREACHING

*"As ye go, preach."*—Matt. 10:7

Not all sermons are preached from pulpits nor by the ecclesiastically ordained. You, too, Mr. Everyman, are a preacher and the text of your sermon is the message of your deeds.

Perhaps your text is: "Let us eat and drink, for tomorrow we die,"—words found in Scripture, it is true, but Paul in using them is quoting a popular saying of pleasure-loving Rome, a perversion of the teachings of Epicurus, the Greek philosopher who really taught: Be virtuous, because then you will be happy. If the saying is not good Epicurean, it is much less Christian; yet there are millions of people who are preaching on this text today. The press brings us daily accounts of the deeds of those who endorse this easy doctrine: feasting and dancing, joy unconfined, with self-control relegated to the junk-heap of outgrown and outmoded Puritanism—an appealing text with millions of hearers ready to hear and heed.

"Lay up for yourselves treasures upon earth," is another text that enjoys widespread popularity. Though not found in the Gospels it is readily obtained therefrom by the omission of the tiny word *not*, and what's a little word between friends of Mammon? "Lay not up for yourselves treasures upon earth," said our Lord. "Lay up all you can," says Mr. Worldly Wiseman, and he and his followers preach so tellingly upon this theme that all messages to the contrary fall on deaf ears. Indeed, for many there might be graven on the granite slab that marks their final resting place: "Here lies a great preacher and this was his text: 'Lay up for yourselves treasures upon earth.'"

Jesus said: "Take no thought for the morrow, what ye shall eat, what ye shall drink, and what ye shall put on;" but this recommendation is found more acceptable to most of us if we change one word and have it say: "Take every thought for the morrow." Not all the higher critics, it seems, occupy chairs in the theological schools; most of us like to soften and tone down the hard sayings of Scripture to suit our preferred mode of living. We fret and fuss and fume and harry ourselves into early graves and throw our souls away in pursuit of the merest baubles, and every effort we so exert is a message to our neighbor—"go and do thou likewise."

"Forget the Sabbath day," is a favorite text at present. If it's all right to make money on Monday, why isn't it equally right to do the same on Sunday? If it's no sin to seek pleasure on Saturday, why not put the Lord's Day to the same use? Perhaps because man has a soul and needs time for its instruction and edification! Thousands, next Lord's Day, however, will back their cars out of the garage and, as they go skimming down the sunny road, will be heralding the message far and wide: "Forget the Sabbath Day and keep it unholy. Come with us and leave such ancient customs to the benighted ones who know no better." And the golden-mouthed pleaders in a thousand pulpits shall not prove as convincing to the multitudes as the example of those who weekly steer their motor cars away from the house of God and turn their backs upon a sacred custom.

"Neglect the assembling of yourselves together" is the doctrine of others, preached with the convincing eloquence of example. "Let us remain at home, reading the Sunday paper, listening in on the radio, or lying abed. Or let us pack our lunch and go out into the woods and groves, which were God's first temples, and there, amid the vaulting of the forest oaks, commune with God." Fine, but when you get there be careful lest you forget.

I see you, Mr. Faithful, sitting there in the back row and I have something to say to you. You have never stood in the pulpit and swayed us with your eloquence, you have never prayed in public and led us in our approach to the throne of grace. Yet you are a powerful preacher nonetheless. Every Lord's Day you are *seen* on your way to the House of God, rain or shine, and your life is a challenge, for as you go you preach, and as you pass along the street your shadow has healing power.

The day of the great football classic is at hand. The gay crowds are rushing through the gates. The stands are rapidly filling up. The opposing elevens are evenly matched and the issue of the gridiron battle none can foresee. And what does the coach say to the student body? Does he say: "Now all you young men retire quietly to your rooms, tune in on your radio, and wish for victory for your team in today's struggle." Rather does he say: "We want you *all* in your places in the cheering stand." For well he knows there will come a time in the game when a few inches difference in the location of the ball will spell defeat

or victory. Then he wants the young men to rise in their places and cheer themselves hoarse so that the very swelling chorus of their cheers shall seem to push the ball over the line. "Neglect the assembling of yourselves together," is a great text for defeat but a poor one for victory!

On the contrary how refreshing it is to meet those who are preaching the truth! Here is a man who has been tried with many trials; he has passed through the cleansing fires of affliction and pain, and he walks with triumphant tread, face beaming, head unbowed. Every day his life is a compelling sermon and this is his text: "The Lord is my Shepherd, I shall not want."

Here is another whose life is a benediction. He seems to be ever lifting his hands and spreading the mantle of peace about us, and his whole life addresses us in tones of blessing: "The grace of the Lord Jesus Christ be with you all."

We have but to glance at the Saviour of men to see emblazoned as on a banner above Him the text of His life: "I am come to seek and to save that which was lost." He said it from the hilltop and beside the sea, and in the busy street, with words, and with a healing touch, and once with writing, we know not what, upon the sand.

Finally let us take one full-length look at another—a Jew, a Hebrew of the Hebrews, of the tribe of Benjamin, circumcised the eighth day according to the law of Moses, educated at the feet of Gamaliel—a brilliant young man destined for a great future in the faith of his fathers. We see him lose his Hebrew name, forget his Hebrew tongue, turn his back on friend and kindred, cast a lingering glance of farewell toward the Temple and Holy City of his nation and become a man of journeys and travels, stonings and beatings, bonds and imprisonment. Finally, there is nothing left of the little Jew at all, as at last he lays down even his Roman citizenship and bares his breast to the imperial executioner. And now there bursts forth above the ruin of his earthly career this burning legend: "I live, yet no longer I, but Christ liveth in me."

You, too, are a preacher—and what text have you chosen for today?

—ADDISON H. GROFF.

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### UNPLEASANT SUBJECTS IN THE PULPIT

"Our preacher never tries, or at least he never succeeds, in making me feel that I am a sinner." That statement by a well-known business man contains a really serious charge. The danger of merely prophesying "smooth things to them that are at ease in Zion" is ever with us. Some men are so afraid of bringing unpleasant subjects into the pulpit that they are never likely to trouble the consciences of guilty sinners or to cause any man to cry out for mercy and forgiveness. They prefer to play to the galleries, to cater to the whims and fancies of their congregations, and to avoid the risk of offending those whose interest might be lessened or destroyed if the undiluted truth were proclaimed to them in all its power.

In "John Mistletoe" Christopher Morley wrote that "it is not the dreamer's job to heckle society for its cruel and spectacular follies, nor suggest remedies for civilized misery." The brilliant dramatic critic of the *New York Times*, J. Brooks Atkinson, aptly replies: "But it is! That is precisely his job; he has no other. Civilization being always threatened by those who have no capacity for dreaming and who want to make it safe for stupidity, it behooves those who know better to take charge tyrannically. We dreamers and artists must bear the brunt of the conflict; no one else will. When a question of principle is at stake, it behooves the critic to assume all the prerogatives of the artist, thrust his opinion down every throat and cast his lot in with a wiser world." Well, the preacher is a combination of dreamer, artist, critic and prophet. He is the ambassador of the Most High God, and of all men he must not truckle nor trim nor in any sense weaken and pervert the Divine message. But the willingness to call sin by its right name and to summon sinners in the pews to repentance must not be spoiled by the disposition to negative and con-

troversial preaching or personal attacks from the pulpit, which are all too common. Nor is it necessary to enter into gruesome details with regard to certain questionable acts or places. We read the other day of a preacher who described a certain speakeasy at such length and with such eloquence that some men in the audience who had never heard of the place were moved by curiosity to visit it. This may or may not be true, but it suggests some dangerous possibilities. There is a pulpit sensationalism not far removed in its ethical quality from the pernicious tabloid newspaper.

In a contributed editorial in *The Congregationalist*, that prince of preachers, Dr. Charles E. Jefferson, gives a bit of fatterly counsel that is worth remembering. He writes:

"It is a mistake for a preacher to dwell on the seamy side of life. That can be better attended to by others. A Christian congregation needs no description of the underworld. It has learned all about it from the newspapers and magazines and the movies. Paul's exhortation, 'Seek the things that are above,' is good advice for everybody, especially for preachers. When he says, 'Set your mind on the things that are above,' he says something which all preachers do well to heed. When he says, 'Whatsoever things are true and honorable and just and pure and lovely and of good report, think on these things,' his words ought to be caught up by every preacher in the land. If the people are to think high things, the preacher must set them an example. He has no valid excuse for spending an hour Sunday morning in describing a cesspool or opening up a sewer. The preacher is called to a different sort of job. His specialty is *good news*. People should go from the house of God feeling cleansed and refreshed."

"It is a mistake also to carry into the pulpit the names of men who habitually sneer at religion and scoff at the Church. Why honor them by giving them public recognition? Irresponsible writers of third-rate ability are given a fictitious importance when the preacher proceeds to combat their theories and speculations. Why notice them? What difference does it make what they think or say? There is a horde of shallow-pated wiseacres now gabbling and scribbling for the public, and because some of them are clever in the use of words and enjoy a wide newspaper notoriety, many a preacher is tempted to give them a significance they do not deserve. Preachers ought to take heed lest unknowingly they degenerate into pulpit book agents, increasing the sale of books which ought to be let die. Why should a preacher waste his time in sowing the ideas of popular, skeptical 'smart-Alecks' in the minds of those who otherwise might never hear them? The lecturers and authors who sniff at Christianity and ridicule the Church do not deserve serious attention. Why then should the preacher give them the publicity for which they hunger?"

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### "ALWAYS BELITTLIN'"

The MESSENGER appreciates a warm-hearted letter from a friend who thanks us not only for pointing out the evils in many moving pictures but also for "occasionally mentioning examples of movies which deserve to be commended." It seems to us of very great importance to speak a good word for the producers who really give us something that is worth while. These occasions may be distressingly rare, but they are important events. Not only may such information prove quite as valuable as warnings and admonitions against pictures that are unclean and dangerous, but it surely is in accord with the principles of our holy religion to praise the good as well as to condemn the bad.

There are some folks who, in the name of religion, find fault in such a general and indiscriminate fashion that the inevitable reaction is to arouse sympathy and support for things that are questionable. As an illustration, note this item from *The Presbyterian*, published in Philadelphia: "We saw 'Skippy', which is making its appeal to children. To us, it was not funny, and was utterly wrong in its general philosophy, and also presented a sickly sentimentalism on the part of silly parents. It was harmful in quite another way. When the respectable people positively refuse

to patronize these evil and cheap pictures, the movie managers will change their selections. At no place is that great industry so sensitive as in the box office."

We frankly confess that to us "Skippy" was, on the whole, about as wholesome and inoffensive as any picture exhibited in years. At any rate, we are convinced that such attacks upon any picture so comparatively free from questionable features does much more harm than good and makes it exceedingly difficult to secure any hopeful movement for the improvement of motion pictures that are really bad.

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### "SPLAGCHNIZOMAI EPI TON OCHLON"

That is a rather striking caption and it may be confessed that it is employed partly for the purpose of arresting the attention of the reader. Biblical scholars will at once recognize the unusual words. They are found in the Greek version of Matthew's gospel in the story of the feeding of the "four thousand men, besides women and children," on the other side of Galilee. Jesus had gone across the lake with his disciples, but the multitudes followed around the northern shore, bringing their maimed and lame and sick for Him to heal. Three days had passed and they had had nothing to eat, and Jesus said, "*Splagchnizomai epi ton ochlon*"—"I have compassion on the multitude!" What beautiful words, and what a beautiful spirit was that which caused them to be uttered! But it was so like Jesus. Those of us who are acquainted with Him are not surprised at the utterance. It was characteristic of Him. He was "touched with a feeling for our infirmities."

Do we not remember His compassion on the ruler of the synagogue whose little daughter had died, when He spake those—to us—strange words—"Talitha cumi"—and the maiden rose up restored? or His compassion on the poor woman that had been so seriously afflicted for twelve years and who was healed by a touch of His garment? or that sorrowing mother who was bearing the body of her only son out from Nain for burial, how speedily did He raise him up from the bier and give him back to her! He was moved with compassion for the multitudes, "for they were as sheep that had no shepherd"; and again and again do we find those great words that expressed His infinite pity for the sick and afflicted, for the wayward and the sinful. That compassionate spirit characterized Jesus, and He was continually giving it beautiful expression in deeds of mercy.

We sometimes hear a minister of the gospel introduce some particular service by the phrase, "ministering in His name!" That seems to express the ministerial function—it is to minister "in the name" of Jesus—and that means to do such work as He did and in the spirit in which He did it. It is quite impossible to conceive of a Christian ministry that is not a compassionate ministry. Doubtless the conditions that obtained in the time of Jesus were more serious than those of today. So much is now done in various ways for the relief of human suffering. The blind are made to see, the lame to walk, the deaf to hear, the maimed made whole, and in multitudinous ways human ills are allayed and human griefs assuaged.

Nevertheless, there are still numberless bruised bodies that cry out for healing and innumerable broken hearts that in silence appeal for compassion. The writer has had a ministry of more than sixty years and out of that long experience is certain that a very large—and almost certainly the more important—part of that ministry has been devoted to the bringing of the consolations of the gospel to the bruised and broken-hearted. The true minister, like his Master, "goes about doing good"—lifting up the fallen, breathing courage and hope into the hearts of the despondent, soothing the sorrowing, and in multitudinous ways rendering service to the countless numbers that are in desperate need of material or spiritual help, such as the compassionate minister can give.

And this is a time of dire distress. How many are taking their own lives, their hearts failing them from fear! A word spoken in season might have saved them. The pressure of a hand, that has a heart in the hollow of it, might

have carried them over the dangerous place. In their desperate need they are calling to us for sympathy, for comfort, for courage, for bright shining hope, and we must not disappoint them. Why do we not more frequently preach tender compassionate sermons that are vivid with that gracious spirit that characterized our Master? It is a most important phase of our ministry. "Comfort ye, comfort ye My people, saith your God!"

—G. S. R.

### SIGNS OF GOD TODAY

This is a terrible time to live—for those who have no faith. Some speak of dreaded revolutions in the dim and distant future. But to the clear-eyed it is patent that we are in the midst of far-reaching revolutions *right now*, in practically every department of human activity. And when "things seen and temporal" are crashing to pieces all around us, fortunate is he whose eyes are fixed upon "things unseen and eternal." Even in the clash of world forces, the breakdown of cherished ideas and institutions and the apparent dissolution of some things we valued most highly, the man of faith can see signs of the effectual working of the Spirit of God. When worldlings are driven to despair and suicide, he who takes fast hold on the promises of our Heavenly Father can perceive signs of the coming morning. What are these heartening evidences which point today to the activities of a loving God in the lives of men and of an approaching realization by men of the Divine presence and power?

Here are some thought-provoking "signs of God today," as discovered by one of the foremost Methodist pastors, Dr. Ernest F. Tittle:

1. A growing dissatisfaction with ugliness.
2. An increasing protest against the whole war system, military, political, and economic.
3. A heightened desire for better understanding and closer co-operation between nations and races.
4. A growing regard for truth.
5. An increasing demand for justice.
6. A spreading conviction that world-wide unemployment calls not only for charity, but for an honest, courageous examination of the causes of periodic depression and a determination to remove them.
7. A growing desire to build on this temporary stage, which we call the world, a lovelier, happier, more enduring civilization than mankind has ever known, and an increasing faith that it can be done and in the doing of it all sorts and conditions of men will find their chiefest joy."

Have you faith enough to discover these and other manifestations in the life of our troublous time which prove that our God has not left Himself without witness in the lives of His people? Unless you can, you face futility and frustration, panic and pessimism. The remedy for every disease we have is religion, genuine religion. *It was God-fearing folks who founded this Republic, God-fearing folks who gave us all that is worthwhile in America, and it will be God-fearing men and women who will preserve it, if it is to be preserved.*

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### THE HARD ROAD

One of Great Britain's foremost preachers, the Rev. James Reid, points out convincingly that real progress is never "advance into an easier kind of life." It can only be truthfully called progress in the measure in which it is "taking more out of us, developing our capacity, awaking our souls." In our hearts we know this to be true. The easy road is always fraught with spiritual peril. Beginning a new Church season, pastors and people should shun like the plague that "path of least resistance" which demands little and expects less. It may be unpopular doctrine to summon ourselves and others to a *solemn dedication to high and difficult tasks*—but nothing else is worthy of the sincere followers of such a Leader as our Divine Lord. Merely to "farm our jobs" in the Church of Christ is to dishonor Him as well as ourselves.

Are we ready to enter upon a year which shall "take more out of us," making more exacting demands upon our time and strength, requiring more devotion and perseverance than we have ever shown before? Are we willing to apply this test to the preparation of sermons and Sunday School lessons, to pastoral visits, to personal work for individual souls, to the endless ministries of loving kindness to which the year will challenge us? If not, the year will be a spiritual failure, no matter what we report about it.

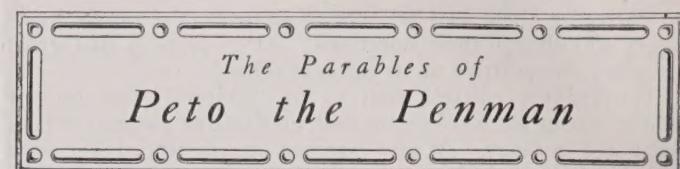
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### GETTING FOLKS TO ATTEND CHURCH

Mr. Roger W. Babson is a devoted Churchman as well as an eminent statistician and financial advisor. As the Chairman of the Commission on Church Attendance appointed in his communion, he reports in *The Congregationalist* that many inquiries have come to him as to what is needed to increase Church attendance. Disclaiming any purpose to speak officially for the Commission, Mr. Babson gives his personal views in these words:

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these three reasons: (a) To sermons which are uninteresting, unintelligent and non-helpful to the *average* man and woman. (b) To the fact that the people who attend his Church are no more honest, kinder or better employers or employees, than those who do not attend. (c) To the lack of spiritual influence in the home and school, and the bad example as to 'Church going' set by a few key people in the community. This means that to increase Church attendance, a minister should systematically try to correct the above three handicaps. The first—that of using illustrations and language which the *average* person can understand and receive practical help therefrom—is up to the minister; the second—that of living the *Christian* life—is up to us laymen; while the third—that of interesting teachers, etc., in Church work—is a matter of organization and fervent prayer."

Mr. Babson believes that, by a carefully planned campaign along the three above lines, over a period of five years, Church attendance, Church additions by confession, and Church benevolences could "easily be doubled." At any rate, such a campaign is worth trying. The reasons for non-attendance given in Mr. Babson's list are all genuine, even if the list is obviously incomplete. Pastors and people alike can learn much by a conscientious effort to overcome the obstacles named by this thoughtful layman. He does well to emphasize the fact that getting folks to Church is not the task of the minister alone, but of pulpit and pew working together.



### THE PARABLE OF THE 95 BAGS OF CEMENT

The Chairman of the Property Committee of the Churchmen's League of our Church got an idea and he agitated until the rest of the members had the same idea—a concrete curb and walk at the rear of the church lawn. It simply had to be laid: and it was laid, 75 feet of it. The story of the 95 bags of cement is but the recital of one man going out to do a piece of work for his Church with contributed materials and labor. The members brought their own picks and shovels, and dug and made the dirt fly until thirty pairs of hands had all sorts and sizes of blisters. Other members furnished trucks to haul away the ground and to bring stone, sand, and cinders. Members contributed cement, lumber, sand, nails, wheelbarrows, garden hose, tampers, red lanterns, and oil—and some gave advice. In two weeks, working evenings, the pavement was laid and the actual money spent was \$29.50. Everybody is pleased with the improvement, everybody is amazed at the small cost, and for two weeks a group of thirty men and boys were as chummy as politicians at a County Meeting. The appearance of the church buildings and of the lawn with its giant black walnut tree and the lesser trees like ash and Ginkho, linden and cherry, looks like the approach to an estate. The pavement into which we mixed 95 bags of Dixie cement has created a new consciousness of the value of beauty in the surroundings of our church plant, and the man who had the idea and would not let up on it is one of the happiest of mortals, who frequently comes and marches back and forth over the 75 feet of gleaming white concrete, and strangers whizzing past in their machines give more than a passing glance to the lovely spot, its trees, its flowers and the vines on the church walls.

There isn't much of a moral to this story of the now empty Bates bags other than this: in union there is strength and many a disreputable looking church grounds could be made as inviting as a flower garden if some one would get a vision and then agitate until that vision became a reality. And as such we pass on the idea to others. And remember, please, that since church property is not subject to taxation, you won't need to fear that the assessor will inch up your assessment for next year's tax duplicate because of the finer appearance your property presents.

## What Is the Gospel?

PRESIDENT GEORGE W. RICHARDS, D.D., LL.D.

### A NEW LITANY

(Our London Correspondent sends us this timely Litany which has been suggested, not without reason, by Dr. L. P. Jacks)

"From all destroyers of natural beauty, from all polluters of earth, air and water, from all makers of visible abominations; from jerry builders, disfiguring advertisers, road hogs and spreaders of litter; from the villainies of the rapacious and the incompetence of the stupid; from the carelessness of individuals and the somnolence of local authorities; from all foul smells, noises and sights, Good Lord, deliver us!"

The gospel is an act of God in behalf of man to which man must make response; if he heeds the act, he makes a decision for God against the world and in faith obeys the divine call. He is put in a new situation in which he can and will work for God among men; work for right and truth and goodness in all the relations of life. The act of God becomes a fact and a force in the life of man—not a palpable fact such as is found in nature or in history, that can be accounted for and explained by previous conditions and present circumstances; nor can its reality be proved by investigation of science or by process of reason. Assurance of it comes only through obedience of faith.

To define the act of God more in detail, it is the declaration of a purpose, a promise, and an imperative; each addressed by God to man. The three are inseparable; to separate them is to take the heart out of each. God can fulfill the purpose on condition that man obeys the command; man can obey the command only on condition that he shares in the purpose and trusts the promise. The life that is born out of man's acceptance of God's call is a

life of faith working in love with the patience of hope.

When Jehovah called Abram He said: "Get thee out of thy country, and from thy kindred and from thy father's house,

unto the land that I will show thee." That was the imperative; it came not of blood or of the flesh or of the will of man, but from God. The purpose and the promise follow immediately: "And I will make of thee a great nation and I will bless thee and make thy name great" (Gen. 12:2). That was the gospel at that stage of human history and of the redemptive work of God.

In like manner Moses was called when he was keeping Jethro's flocks in Midian. God called him out of the midst of the flaming bush. He puts the purpose and the promise, in this instance, before the command. He heard the cry of the children of Israel and resolved upon their deliverance. With this assurance God said to Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt" (Ex. 3:10). Precisely the same factors,—a purpose, an imperative, and a promise,—though in wholly different circumstances, one will find in the call of Isaiah (Isa. 6), in the proclamation of Jesus when He began His ministry in Galilee (Mark 1:14-21), and in

the mission of Paul to be a minister of God to the Gentiles (Acts 9:15-16; Gal. 1:15-16; Ephes. 3:6-10).

The gospel is not a fund of information which God gives in a supernatural way to His people through direct communication or through the mediation of a prophet or a sage. Yet the prophet is also a teacher; the content of doctrine that is **implicit** in His message of glad tidings, He makes **explicit** as occasion requires it.

When Jesus proclaimed the gospel of God, He was more than a herald of glad tidings; He was, also, a teacher. In numerous discussions He taught men the implications of His gospel, of the principles and ideals of the kingdom in distinction from the law of the Pharisees and from the ideals of the kingdoms of the world. The substance, which He expounded in parables, in epigrammatic sayings, and in the Sermon on the Mount, was latent in the purpose and the promise of the Kingdom and in the imperatives—**repent**—(change your mind) and **believe** the gospel. The form of the doctrine was determined by the age and issues of the generation in which Jesus lived. Paul likewise was constrained, partly by the bent of his mind and partly by the people among whom he labored, to show how his gospel was related to the law and the prophets, to the philosophy of the Greeks, to the cosmic order, and to the mind of the natural man generally. Paul, therefore, was not merely an evangelist; he was also a theologian whose doctrine is of untold value for the solution of problems that now arise in the Church and in principle are the same as those in the early Christian communities.

Thus the gospel is expanded into doctrine and, through successive ages of the Church, doctrine becomes **dogma** which is imposed with authority upon all believers. Then the original gospel ceases to be a direct address calling men to obedience of faith and becomes a doctrinal formula which is supposed to be an aid to clear thinking. It may be made a **substitute** for gospel about which men reason, argue, dispute, fight battles. The word of God, instead of being what it was intended to be—a **call to action**—is turned into an object of man's contemplation and theoretical knowledge, a **Weltanschauung** or a metaphysic. Then it becomes a hindrance to Christian faith and life. It is no longer good news proclaimed by the evangelist and an appeal to faith, but formulated knowledge, which theologians discuss and which common folk vainly try to understand. "Nothing so unfits one to understand God," says Prof. Emil Brunner, "as the confusion of faith with a philosophical or theological system of doctrine."

The primary purpose of the gospel, however, is not to reveal things that men are to discover, or to answer questions which disturb and perplex men—questions relating to the origin of the world and of man and of evil. God does not tell men how the earth was made, the laws that control the planets, the origin of the different races, the strategy of successful war, the things that he is to eat and drink, how to conduct business with his fellows, how to cure disease, and how to cultivate the soil. Nothing that the historian, the scientist, the philosopher, and the common sense of man, in the course of centuries of experiment, can discover, will God reveal to men. It is not part of the message or revelation of God. True, many of these things are found in the Bible, and good men and women have mistaken them as parts of divine revelation; but they are not gospel. They are records of the things that belong to the civilization and culture of men at the time they heard the gospel; at the stage of development when God was working out His redemptive purpose in the world.

One cannot reiterate too often the words of Albert Schweitzer who taught the boys in his parish at Strassburg that "religion is not a formula to explain everything."

After the war those boys came back to their teacher to thank him for that lesson; to tell him that if it had not been for that teaching they would have discarded Christianity while they were in the trenches as so many of their comrades did who were not prepared to meet the inexplicable. There may be ten thousand unexplained problems staring us in the face, permanent mysteries that we cannot solve; but we see Jesus, we know that all things work for good to them that love God. In the light of that vision, in the power of that

sufficient unto themselves and have no need of the gospel. To neglect or ignore the one or the other is to develop a stunted manhood that is true neither to God nor to man.

"A Church that believes in the incarnation is bound to claim for every child adequate education, physical, mental, and spiritual; the decencies of home life; green places in which to play and reasonable security against standing all day idle, when school days are over, because no man hath hired him."

The gospel is not a supplement to the fund of rational or scientific knowledge—it is not additional information about God and the universe which men by their own efforts cannot discover. So far as the gospel contains knowledge it can be apprehended only by those who respond to the imperative, decide for God, and go forth living and working in faith. Of the knowledge that is thus given to the believer, the scientist and the philosopher know nothing. They can analyze and formulate it when it is submitted to them by those who have it.

The gospel is not a set of edifying and inspiring truths about life that have come to men through long ages of experience and adorn the classics of the nations in the form of proverbs, wise sayings, decalettes. Much is made of sentiments like the following: Right must triumph over wrong; the world is saved by sacrifice of those who suffer for God and serve men; the childlike heart is divine; God is Father and men are brothers. The Bhagavad-Gita says:

"Thy right is to the work, but never to its fruits,  
Let not the fruits be thy motive,  
Nor take refuge in abstinence from work.  
Standing in union with the soul, carry  
out thy work,  
Putting away all attachment."

In the Granth Sahib, part of the scriptures of the Sikhs in India, are these words:

"Farid, if a man beat thee, strike him not in return,  
But stoop and kiss his feet.  
Farid, if thy soul longs for the Lord of All,  
Become as grass for men to tread on.  
Farid, when one man breaketh thee, and  
another trampleth on thee,  
Then thou enterest truly the Temple of the Lord."

These are truths that men have reached through the cumulated experiences of ages. They belong to the higher moral values of which so much is made today. They are undeniably true but they are not gospel in the Christian sense of the term, they do not come from God as a direct imperative and an assured promise. Gospel is something that God has done and is doing for men; and men in the faith of God's deed become co-laborers with Him.

No man came nearer to the truth of the gospel than Plato and not without reason do men speak of the gospel of Plato. Mr. John S. Hoyland in "The Great Forerunner" (p. 4) defines it under three heads: 1. "It is Good News about God—that He is perfect goodness and that He works for the creation of goodness in this world." 2. "It is Good News about man—that our lives are given us that they may be lived in accordance with this divine purpose of goodness. Much of Plato's greatest writings has for its motive the working out of theories and systems through which men may learn how their social and political life—and especially the great enterprise of education—may be so organized as to promote the divine purpose of the creation of goodness." 3. "Good News according to Plato is Good News about man's finding of God. For He is to be recognized, learnt about, and experienced, as revealing Himself in and through goodness, truth, love, joy, beauty, and all other excellence, wherever we see these God-like and God-manifesting qualities."

#### A TOILER'S FAITH

A toiler gazed upon his callous hands  
That knew the soil and ache of toil,  
Glad for rest at end of day.  
Often had he heard a voice to match such hands,  
Often had he heard repeated phrase:  
"You think the world owes you a living!"  
Venom mounted the cloud of utterance  
And died away in distant mutterings.  
Did the world owe anyone a place?  
Was power of place a matter of fortune?  
Who were such voices? Paragons of toil  
Who best knew how to blazon victory?  
Perhaps abundance indeed gave privilege  
Beyond the blessings of those poor.  
Strange that mighty hands like his were calm  
When hands, once merciful, turned to seize!

Silently he moved his hands, strong hands  
That swung burdensome loads of steel  
Hands that could seize a throat and choke.  
These were the medium to daily bread  
For those he loved and honored most.  
What if they stopped laboring, stopped by men!  
They must keep peace, the calm mind said,  
The sorrow grew or anger smouldered.  
For weal or woe, long since was taken  
The choice of trade and skill afforded him  
That led with hope to big steel mills.  
How slowly learned he craftsmanship  
And still more slowly grasped the chance  
That stepped from rank monotony.  
Love spurred him on; his children too;  
And Jesus, lovely and lonely in labor.  
Somehow, those hands learned gentleness!

There were those who laughed at him,  
Scoffed at his faith in a Crucified,  
"Opiate to make defeat less real,"  
They said it was. "Only the rich  
Sung the praises of its foolish claim!"  
Yet He who died on a Roman cross  
Was a Comrade in wood, as he in steel.  
Were not His hands more brutally torn?  
Where lived and spoke a worthier?  
Across the centuries of pain and toil  
None could match His rugged way  
Nor none the gentleness of its going.

If those, who built the factories and placed  
Within their walls machines of skill and power,  
Would sometime tell him he was not needed,  
That men bought not his work of hand,  
What would those hands do for those he loved!  
Would they seize and crush or bleed to bless?  
There was a way to win without defeat  
Tho some grew arrogant in possessions.  
This was God's world, not beasts';  
His faith, like moulten steel in cauldron,  
Was ready for the direst test.  
Was not this the reason for his faith?  
Was not person greater than a wage?  
Justice and right were born of pain  
That knew the meaning of a cross.  
Love, long since, had won man's upward strife.

The toiler folded hands in prayer:  
"Creative God, let us not be lost, with Thee  
So near to guide and bless through Him  
Who kept the faith possessed by love.  
Keep us brave, in search of strength  
Creation brings by juster ways;  
Within our doubts distill Thy Thoughts;  
Amid our pain, some laughter wake;  
Disturb our wills with holier urge;  
And where hate strikes, be Thou our Judge;  
Until in all our loneliness we see  
The kindly Presence of Thy Majesty.  
When night holds naught of stars or hope  
Be Thou a Loveliness where we grope  
Until we find our labor glorified  
Where once Christ found it crucified."

Henry Linford Krause.

assurance, we live and work for Christ and shall continue to do so though the heavens fall.

It is a serious mistake, that has caused much controversy, bitterness, and injury to life and happiness, to assume that the gospel of God is to supersede or is in conflict with the work of the biologist, the psychologist, the social scientist, the moral reformer, humanitarian activities. These men are to carry on their work in the power of the gospel. Again, it is an equally serious error, with woeful consequences, to assume that the scientist, the artist, the statesman, the social servant are

Modernism with its synoptic Jesus and its "paternalistic theism of the Sermon on the Mount and the Lord's Prayer" could not make a finer statement of the content of its faith. Here are the social values which man has attained and through which he has found God—through the true, the beautiful, and the good. What Jesus is assumed to have found by intuition, Plato reached by logical thinking—both came to the same thing in different ways. So far as Plato goes, no sane Christian man will deny the truth that he advances. **But Plato does not proclaim gospel in the Biblical sense of the word.** In the *Apology* Socrates admonishes his Judges to "seek virtue above all things." This reminds one of the words of Jesus: "Seek ye first His Kingdom and His righteousness; and all these things shall be added unto you" (Mt. 6:33). Again, Socrates says: "No evil can befall a good man." That sounds like the assurance of Paul: "And we know that to them that love God all things work together for good, even to them that are called according to His purpose" (Rom. 8:28). In fine sentiments like these Plato speaks as a philosopher who is in search of reality and with calm deliberation he pursues his object until he finds it. Yet he does not have the gospel of God revealed through Christ and proclaimed by Paul. He lacks the passion of the shepherd who goes after the lost sheep till he finds it. Plato is a cool spectator of the universe which to him is a sublime spectacle. Serene and passionless he seeks truth and beauty and goodness, "an integral view of the totality of existence." To the Greek Philosopher gospel is "foolishness." He is perplexed by Paul's enthusiasm for the power of God unto salvation as well as by his sense of need of salvation. Between the "Ideal Republic" and the Epistle to the Romans there is a wide gulf. The Philosopher cannot understand what is meant by a call of God that involves a decision for God; gospel as power and life before it is metaphysics and ethics.

Yet, unless Plato refuses to recognize the distinctive message of the prophets and the Christ, there is no conflict between Christianity and Platonic idealism, which is far superior to modern humanism. Christ will include Plato but only on condition that Plato accepts Christ. The teachings of Plato will bear fruit in the so-called pagan virtues—wisdom, justice, temper-

ance, fortitude; but they are powerless to bring forth the Christian graces—faith, hope, and love. The former come out of the heart of the natural man who is not without a gleam of the light of God in Christ; the latter are begotten through the Spirit of Christ in the human heart, through "the hearing of faith," rather than "the works of the law." There is no reason why the pagan virtues and the Christian graces should not blend in the life of the Christian; the virtues, however, must be chastened and enhanced by the graces.

To summarize, gospel gives man the

ern man, who boasts of his emancipation from tradition and his freedom to think and act, mistakes for revelation. He feels in himself a creative urge as thinker or artist, the impulse of the moral imperative, the dawning of light through his darkness—all this he calls revelation. He has many revelations, times without number, on the right hand and on the left, from below and from above—indeed, he is overwhelmed by them—but what he assumes to be revelation is the product of his own soul. He is thrilled by contact with himself and his world—not with God. He erroneously assumes that the creative impulse within himself is a direct act of God. When he becomes conscious of the true, the beautiful, and the good, when he is lifted into ecstasy and above the limitation of his surroundings, he fancies that he has a revelation while he is having an illumination, something essentially different from that which God gave the Hebrew prophets and the Christian apostles.

Notwithstanding these claims of continued and repeated experiences of divine contacts, which are the reflected glow of the mind and the world about us, the conviction remains that revelation, not a counterfeit of it, is something extraordinary, superhuman, coming from God to man—a call to action, a promise, a free gift, and assurance of ultimate victory. It is God telling us that He is present, active; that He helps, redeems, rescues men now as always. It is not, however, a fact as plain as an apple lying on the palm of the hand. It is a spiritual reality that is spiritually discerned,—a moral challenge that must be obeyed before the intellect can explain it.

The gospel of God is recorded in the literary forms of the Old and New Testaments. While these writings are literature and in this respect are similar to the classics of the ancient and the modern world—the classics of India, of Greece, of Italy, of Germany, of England—their content and purpose differ not only in degree but in kind from the philosophy, poetry, and the plastic arts of the nations. These contain accounts of men's search for God and of their explanation of the mystery of the Universe. The Bible contains the record of God's approach to man and of the revelation of His gospel to men who seek God, if haply they might feel after Him and find Him.

Lancaster, Pa.

### OUR PLEA IN PRAYER

"For Mine own sake; even for Mine own sake will I do it."—Isaiah 48:11.

How seldom have we used the plea  
These words suggest so graciously:  
That God will hear the prayer we  
raise,

That answers may increase His  
Praise.

Since He is Love such plea suggests  
He will fulfil our hearts' behests,  
That His Love may be satisfied  
With good which that Love doth  
provide.

And since He is pure Righteousness,  
If for His own sake He will bless,  
To our requests there will be given  
The best, as in the light of Heaven.  
Therefore my argument shall be  
"For Thine own Love's sake answer  
me:

And grant all that Thy holiness  
Sees are the gifts which most will  
bless."

William Olney.

power of faith working in love through the initiative of God, through the prophets, through Jesus Christ, through the Spirit in the fellowship of believers. It is not dictation to man of knowledge about heaven or earth, not the emergence into man's consciousness by way of the intellect, the will, or the feelings, of ideas about God and man. It is not the feeling of the "numinous," the "feeling of absolute dependence" upon the Universe, or the "sense of duty." Emotions of this sort the mod-

## Ulrich Zwingli

By THE REV. A. O. REITER, D.D.

"Mountaineers are always freemen," says the old adage. Perhaps the "always" is an over emphasis; yet the fact remains that from the thin soil that covers the rocky mountain tops, and from the free air that blows where earth and clouds meet, we always expect courageous youth and daring manhood. Craven cowardice thrives in miasmic atmosphere. It cannot live where ozone laden breezes blow. Nor are slaves bred where winter's cold tests and tempers the souls of men.

Ulrich Zwingli was born in the village of Wildhaus, the highest point in the Toggenburg region of Switzerland. Perhaps you have seen the picture of that one-story house, framed of huge timbers, and the roof weighted down with enormous rocks, which is traditionally regarded as his birthplace. Only the strong, in either buildings or humanity, could endure the devastating winds that blew then and blow now in the upper reaches of the Toggenburg. That the boy survived infancy there was proof positive of a rugged constitution. His family was the most prominent in the vicinity. His father was a farmer and chief magistrate. His uncle, Bartholomew, was the parish priest and afterward dean of Wesen. And under the

tutelage of that uncle at Wesen his education was begun. Possessed of a poetic temperament, he early showed a marked fondness for music rather than the search for truth. At the age of 14 he became a student at the university at Vienna, where the emphasis on humanistic learning gradually changed the bent of his mind from aesthetic to ethical ends. In 1502 he returned to Basel in his own beloved Switzerland. For four years he studied there, supporting himself by teaching and graduating as Master of Arts at the age of 22 in 1506. His education had all been along scholastic lines, but scholasticism could not enslave the mountain-bred youth from Wildhaus. The inward urge for freedom could not be suppressed nor chained. And that inward urge speedily became the controlling force in his life.

It was at Glarus, where for ten years he labored as parish priest, that the youthful Zwingli began the work of his real education. Music, classical studies and the history of Switzerland were the media, but it was the program of Erasmus for a "restitution of Christianity" through the "philosophy of Christ" that really became the controlling force in this period of his life. "Ad fontes" became his motto. The

moral teaching of Jesus, especially as interpreted by Paul, and not scholasticism, was the world's one great need. The Greek New Testament given to the world in 1516 by Erasmus became his one great textbook, which he not only copied into note books, but committed to memory. Always a fearless preacher, he did not hesitate to point out from the pulpit how far the Church of his day had departed from the standards of Jesus and Paul.

The Glarus ministry came to an end in 1516, not by reason of the preacher's changed theology, but because the warlike people of Glarus did not like his severe condemnation of their practice of selling their services as mercenary soldiers. At Einsiedeln, the great pilgrimage resort of Switzerland, Zwingli continued the work of protest began at Glarus, broadening the scope of his moral indignation to include the condemnation of superstition, saint worship, relic worship and the sale of indulgences. Negatively, the pastorate at Einsiedeln marked the completion of Zwingli's conversion to Protestantism. But the far more important positive phase of his protest was yet to come in the 13 years in which he served as people's pastor in the Great Minster at Zurich.

Within a month after the beginning of the Zurich pastorate Zwingli had announced from the pulpit the program he proposed to follow. He would preach the Scriptures, expounding them book by book and chapter by chapter. He showed his humanistic training by beginning with the Gospel of Matthew which contains the Sermon on the Mount, the basis of the Humanist's "philosophia Christi." Then followed the exposition of the Acts of the Apostles that men might see how the principles of the Christ were put into practice by those who knew Him most intimately. And then came the epistles of Paul that the theological implications of the Christian philosophy might be made plain to all. By 1525 Zwingli had preached through the New Testament. His task had been greatly lightened by the work of Luther, whose translations of the New Testament were available for use in instructing the people. But Zwingli could not wait for Luther's translation of the Prophets. An independent translation was begun and finished in 1529.

Few men in the world of his times and few in any generation have performed such Herculean tasks as fell to the lot of Zwingli during these 13 years of his Zurich pastorate. In addition to his almost constant exposition of the Scriptures, in which he was unaided by the previous labors of others, he taught in the university, and in large part reshaped its entire curriculum. His correspondence alone would have provided more than sufficient work for the average man. He had to defend the reformation movement from attacks made, on the one hand by those who opposed it, and on the other hand from those who deemed it far too conservative. He took part in the social and political, and even military activities of his times. Nor did he ever interrupt the Humanistic studies which began in his youth and continued throughout his life.

Disputations, unending, took toll of his time and effort, and the spread of the Reformation claimed a very large part of his time and energy. The rugged youth of Wildhaus must have needed every increment of potential vigor the mountains had given him to sustain him during those trying years.

This year we are celebrating the 400th Anniversary of the martyrdom of Zwingli

### THE REASONS

This home where happiness securely  
dwell  
Was never wrought by charms or  
magic spells.

A mother made it beautiful, but  
knew  
No magic save what toiling hands  
can do.

She made it holy, not with length of  
years,  
Nor with her prayers alone, but with  
her tears.

Because she knew life's need, the  
griefs thereof,  
She made it gay and happy with  
her love!

Arthur Wallace Peach, in  
New York Times.

our 20th century, would have least to change. Luther was a true son of the 16th century. Zwingli belonged more to the centuries that were to follow. He was an evolutionist rather than a revolutionist in spirit. He lacked the passionate earnestness and driving force of Luther. While condemning the mercenary military system, he accompanied his men of Glarus to Rome in 1513 and again in 1515. While preaching practically the whole gamut of Reformation doctrine, he continued to receive the papal stipend until 1520. Luther could not have done these things. On the other hand Zwingli maintained ever an open mind, while that of Luther seemingly clamped shut on the day he nailed his theses to the door of the Church in Wittenberg and remained closed to the end. Another very marked difference between the two reformers concerned the point of attack in their work. Luther attacked the conception of "work righteousness" as a left-over from Judaism in the mediaeval doctrine of the Roman Church. Zwingli was most concerned about the idolatrous corruptions that survived in Christianity from an antecedent Paganism.

Zwingli himself claimed that his work began and was carried on independently; that already at Einsiedeln and Glarus his work had reached the full Reformed position. Negatively this may have been true, but positively it was very far from the whole truth. Undoubtedly Zwingli owed much more to Erasmus than to Luther in the beginnings of his work, nor was he ever a mere Swiss echo of the great German Reformer. Rather did he pursue to the end a parallel path on which his followers to this day, along with the values of the spirit life, may pursue also those values which come to us in virtue of our human nature. The mountain boy of Wildhaus has taught us to prize both our freedom as the children of God and our inheritance as the sons of men.

## Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England.—Seldom does the death of a missionary attract such attention in the general press as has been given to the passing, at the age of seventy, of Charles Thomas Studd. He was one of three brothers who, in the eighties, ranked among the finest cricketers in England. Then he became one of the "Cambridge Seven," who, under the inspiration of Moody's mission at the university, gave up brilliant prospects to spend their lives on the mission field. The inception of the Student Christian Movement was largely due to this act of consideration. At the age of twenty-five, "C. T." inherited a fortune of \$150,000, which he at once devoted to the mission cause. After he had served for ten years with the China Inland Mission, ill health drove him home. On his recovery, he labored for a time in India, but in 1913 he founded the Heart of Africa Mission in the Belgian Congo, where he acquired a remarkable influence over the natives. He toiled with unsparring devotion and spartan self-denial, refusing to leave the field even for a brief respite. He accustomed himself to do with four hours' sleep, and early dawn would find him at his desk, busily engaged on the task of Bible translation. To the end he maintained the vigor and unconventionalities, even in language, of the enthusiastic undergraduate. One who visited him in his remote African village a few years ago reported him as frail and broken in body, but "a giant mentally and spiritually."

### A Tribute to Missions

The missionary enterprise has further been featured in the news in connection with a great meeting at which the British Churches showed their appreciation of Lord Irwin's services as Vice-roy of India.

The Archbishop of Canterbury presided at this gathering, which was organized by the Conference of British Missionary Societies. In the course of his address the late Viceroy paid a warm tribute to the work of the missionaries from his own contact with it at first hand. "Among outcasts and lepers, among criminal tribes of aboriginal dwellers in jungle tracts, in crowded cities and remote places in the hills, I have seen," he said, "men and women slaving devotedly to translate the message of Christ into the practical language of Him Who went about doing good." Lord Irwin declared that, in spite of the tragedy of disunity within the Christian ranks, these men and women were doing "work of quite incalculable value to India," and their most powerful sermons were in their lives. Referring to a recent much-discussed statement of Mr. Gandhi's, he said that, from his knowledge of the Indian leader, it would require very strong proof to convince him "that he, who is one of the greatest social reformers India has known, had failed to recognize that the real work of Christian missions was poles asunder from proselytizing as commonly understood." It was inspired, on the contrary, by the spirit of service, which was "the key to most of the great anxieties by which the world today stands oppressed."

### Notes and News

At their annual assemblies the Presbyterians, the Baptists and the Methodists have accepted the Archbishop of Canterbury's invitation to a resumption of the "conversations" on Church Union which took place at Lambeth Palace from 1921 to 1925. . . . Wycliffe Hall, Oxford, a seminary for evangelical clergy, has organized for the third time a summer term in

Jerusalem. . . . The centenary of the birth of Dean Farrar, one of the most eloquent of Victorian preachers and the author of a once popular "Life of Christ," has received considerable notice in the religious press. . . . Dr. Ritson is succeeded in the secretaryship of the Bible Society by another Wesleyan minister, the Rev. John R. Temple, who has had eleven years' experience of missionary work in China. . . . A special service for Americans was included this year in the Canterbury Cathedral Festival. The charge d'affaires, the naval and military attaches, and the consul-general attended. The address was given by Archbishop Lang. The Battle Hymn of the Republic was sung at the service. . . . At the Wesleyan Conference it was reported that £208,000 had been raised toward the £250,000 required for the endowment and reconditioning of its theological seminaries. . . . The Rev. Frederick Hastings, a Congregational minister at Eastbourne, has just passed his ninety-third birthday. He still preaches twice a Sunday. . . . The Archdruid's crown at the 1931 National Eisteddfod has been conferred on a prominent Calvinistic Methodist preacher. It is significant of the part played by the Churches in the cultural life of Wales that year after year, with few exceptions, this distinction is awarded to a minister of some denomination or other.

### Obiter Dicta

Principal Jacks reminds us, for our encouragement, that man is a crisis-facing animal. He came into the world to face a crisis; he is never more himself than when he is facing it; without a crisis to face, man would be out of his element. He would very soon degenerate. . . . Prebendary Carlile, founder of the Church Army, who

is now eighty-four years of age, said recently: "Till I was eighty I went all out to help the prodigal son; now, in my closing year, my work is to convert the elder brother." . . . Principal Selbie admits that, as long as men remain spiritually weak and ignorant, there will be a place, and in some respects a useful place, for the priestly idea and work. "At the same time," he adds, "one cannot conceal from oneself the fact that, if the Christian conception of God is true, there is really no room for a priesthood in Christianity." . . . Dr. Dinsdale Young says that the diary of Dr. Andrew Bonar is one of the many books which he reads through every year. . . . Those who pray for "an old-fashioned revival," declares Principal Garvie, "are not helps but hindrances to God's working. God is too original to repeat Himself."

#### New Books in England

"More Lay Thoughts of a Dean" (Putnam) is the title of a forthcoming book by Dr. Inge. . . . Black announces "The Mysticism of Paul the Apostle," by Dr. Albert Schweitzer. . . . Canon Peter Green commends E. G. Kemp's "Mary and Her Son Jesus" (Golden Vista Press) as beautiful book written with insight and sympathy. . . . "Memories of Choirs and Cloisters" (Lane) is the title of a posthumous autobiography by Sir Herbert Brewer, organist of Gloucester Cathedral from 1897 to 1928. . . . Prof. A. H. Sayce predicts that Prof. John Garstang's "Joshua Judges" (Constable) will create a sensation in literary and theological circles. It places, he says, the study of Biblical history upon a newer and higher level. . . . The human body is the "tent" of "The Journal of a Tent Dweller" (Religious Tract Society), by Fay Inchfawn, which is

a record of the author's thoughts and feelings during a long and severe illness and is likely to be a source of comfort to other sufferers. . . . C. E. Vulliamy, the biographer of Voltaire and Rousseau, has turned to a very different subject in his life of "John Wesley" (Bles). . . . Prof. G. C. Henderson's "Fiji and the Fijians, 1835-56" (Australian Book Company) is a contribution to one of the most fascinating stories of missionary endeavor. . . . General Sir George MacMunn has completed an account of "The Religious and Hidden Cults of India" (Low). . . . "The White Flame" (Longmans), by Dorothy F. Buxton and Edward Fuller, tells the story of the "Children's Charter" in connection with the League of Nations. . . . "The Fourth Gospel in Recent Criticism and Interpretation" (Epworth Press), by Prof. Wilbert F. Howard, is this year's Fernley Lecture.

## The Lost Tribes a Myth

*Suggestions Towards Rewriting Hebrew History*, by Allen H. Godbey, Ph.D. Durham, N.C., Duke University Press  
Price, \$7.50

Reviewed by DR. J. A. MACCALLUM

This massive volume is made up of 28 chapters covering 709 pages, followed by a bibliography requiring 44 pages more, an 11-page index of Scriptural passages, and a topical index of 34 pages, to say nothing of the preface, the digest of the contents, and 44 pages of illustrations of various Jewish types. So vast is the number of facts that it assembles, and so exhaustive the treatment both of the central theme and its many tributaries that a place may be justly claimed for it among the classic monuments of American scholarship. In fact Dr. Godbey's erudition is so wide and his organizing capacity so highly developed, that the genius of his book seems more in the German than the American tradition. It is, however, inspiring to realize that he is not only an American scholar but one who has worked under severe handicaps in comparison with such men as Briggs, Brown, Driver and other conspicuous Orientalists. As a teacher Dr. Godbey has had arduous duties, and the fact that the colleges and universities where he has taught have been remote from the older libraries and museums must have added greatly to his burdens. Yet in spite of these disadvantages he has written a book which, it is safe to say, will always be consulted by subsequent workers in the field of Jewish history.

Doubtless the first reaction of the average intelligent reader on seeing the title will be that the author is threshing old straw. For most men of modern outlook the fate of the Lost Tribes is no longer a vital question. The displacement of the Jewish people from the central place they formerly held upon the historical stage has relegated many questions that were of primary importance two generations ago to a secondary or even tertiary place. But while the author handles the somewhat academic question of the Lost Tribes with finality, the purpose of his book is much wider and is no other than to place the Jew in the true perspective of history. Making his approach by way of the Lost Tribes, he is enabled to flood his subject with the light of romance and incidentally to reveal the great distance we have traveled in our outlook in the last century or so. It is interesting to recall that the Mormon Church would never have arisen had not the manuscript of a romance based upon the wanderings of the Lost Tribes fallen into the hands of Joseph Smith. Our predecessors were always looking for the survivors of these ancient Israelites, like William Penn finding them in the Delaware Indians, or like other wishful thinkers in African cannibal

#### A PRAYER

I would be kind. I can no longer  
pray  
For paltry things that used to seem  
so great  
Before my sorrow left me desolate  
And death swept glamor's blinding  
veil away.

Like Thee, whose loving kindness is  
my stay  
Along the dreary path I tread of  
late,  
I would be kind.

Yet, not for kingdoms would I  
change today  
This broken heart. Lord, help me  
consecrate  
Its bitter sorrow to alleviate,  
As one who knows, the grief of  
others; yea,  
I would be kind.

Emily Taylor Perkins, in  
The Churchman.

tribes or the modern Irish. A vast literature accumulated upon this subject, and even among our contemporaries there is an occasional belated thinker who is trying to work out the enigma of their oblivion.

As a matter of fact, there is no problem at all. The chief basis for the belief in the loss of the Ten Tribes is found in the traditions which grew up in scattered Israelitish communities, as remote as Yemen, Abyssinia, or Afghanistan. Here the innate search for distinction which is alike a perennial urge and affliction to mankind prompted the ancestor hunter to claim derivation from some ancient hero of Israel. In our own time we have multitudinous illustrations of this tendency among which is the venerable Mary Baker Eddy claiming adventitious support for her worth in fictitious aristocratic connections. Thus Dr. Godbey declares that "the lost tribes hunter is intellectually 'lost' through his lack of the historical records. The Dark Ages of western Europe, with their loss of intimate contact with the east, made him possible. This long period was the victim of mistaken periods of literary interpretation."

Perhaps the above characterization of the problem by the reviewer is too cavalier. At any rate, Dr. Godbey has not made the mistake of under-estimating the value of a single shred of the evidence

which may be offered in support of the tradition, or the significance of any of the grotesque conclusions to which this obsession has led. For those who are psychologically inclined, few lines of research are more fascinating than an exploration of the intellectual subsoil in which the modern mind is rooted, and in dealing with this phase of his subject, Dr. Godbey has furnished an almost inexhaustible wealth of material which may be used for this purpose.

But, as has already been indicated, the treatment of the myth of the lost Israelites is only a minor portion of this book, or, more correctly, represents the broad base upon which its vast structure arises. For Dr. Godbey has in reality written an encyclopedia dealing with every aspect of the Jew, his history (which the author would modestly disclaim), his archaeology, his anthropology, his sociology, his religion, his mores, his ethnology, in short everything that we need to know, in order to see him in his true place in either the ancient or the modern world. Each chapter is a mine of information presented in the light of the most approved current knowledge in these various fields. Even the sophisticated reader will be amazed at the breadth and scope of the treatment and the wealth of information upon which it is based. Only a lifetime, dedicated with single purpose to such a wide field of knowledge, could fructify in so comprehensive a work.

In his preface the author states that "this book is written primarily for the lay reader." This is indeed to pay a high compliment to the clergy who are assumed to be familiar with the salient features of the subject. The truth is that there is probably no clergyman in the country whose horizons would not be expanded and whose factual arsenal would not be strengthened by a mastery of its contents. And while a few chapters are probably more technical than the author realizes, the bulk of the book is easily readable and should prove deeply interesting to everyone who is interested in the study of the Bible or in contemporary social and religious problems. Most of us are so provincial that we think that we know the Jew because of the few individuals with whom we are acquainted. It is therefore surprising to learn that the popular notion of a chosen people is fallacious, that there is no Jewish race, that there are Berber, Moorish, Negro, Indian, Persian, Turkoman, Mongol, and Chinese Jews, as well as Jews whose eyes are blue and whose hair is red, in fact, of every type of physiognomy. Most casual readers of the

New Testament will be equally surprised to learn that the Samaritans with whom the Jews had no dealings and toward whom a bitter antipathy still survives, were simply the Fundamentalists of Judaism. Another misconception that Dr. Godbey corrects is the popular idea that the Jew has been indifferent to the spread of his religion. "No other religious fratern-

ity was once more determined upon a world-wide propagandism." It is interesting to ask whether the missionary zeal of Jesus is not derived from His parental faith. Dr. Godbey's explanation of the decline in the Jewish missionary motive "is the ruthless repression of proselyting by European and Moslem governments through fifteen hundred years."

This is a book which should have a place in every religious library and to which frequent reference should be made by teacher and preacher alike. Its cost must perforce be a deterrent with many, but the minister who cannot afford it will act wisely if he exerts sufficient influence to have it placed in the public library in his community.

## NEWS IN BRIEF

### CLASSES MEETING IN SEPTEMBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

#### September 22:

**Northeast Ohio**, Cleveland, O. Third; Rev. H. Schmidt, pastor-loci, 862 Eddy Road, Cleveland, Ohio.

#### September 28:

**Clarion**, Troutville, Pa., Paradise; Rev. A. H. K. Hoshauer, pastor-loci, Troutville, Pa.

**West Susquehanna**, Boalsburg, Pa., St. John's; Rev. Howard L. Wink, pastor-loci, Boalsburg, Pa.

#### September 29:

**St. Paul's**, Watson Run, Pa., St. John's; Rev. W. H. Kerschner, pastor-loci, R. D. 4, Meadville, Pa.

### SYNODS MEETING IN SEPTEMBER AND OCTOBER, 1931

**German Synod of the East**—September 15, 1931, New Brunswick, N. J. (St. John's Reformed, Livingstone Ave.).

**Synod of the Mid-West**—September 21, 1931, Ft. Wayne, Ind. (St. John's).

**Synod of the Potomac**—October 19, 1931, Huntingdon, Pa. (Abbey).

### NOTICE

Two conferences on Christian Education will be held this fall for the Eastern Synod, the first at Sunbury, Pa., on Sept. 22; the second at Lansdale, Pa., Sept. 29. A room will be reserved for the exhibition of Church School literature and Church School projects, such projects representing hand work in the program of the Church School. Pastors are kindly requested to send any hand work done in the program of the Church School to Rev. C. W. Walek, Sunbury, Pa., to reach him by Sept. 15.

### CHANGE OF ADDRESS

Rev. Robert Lee Bair from Boonsboro, Md., to 156 S. Potomac St., Hagerstown, Maryland.

Next week's "Messenger" will be a special Ministerial Relief Number.

Rev. Albert Harward was ordained and installed at Cherry, Kas., on July 23, by Rev. L. L. Hassenpflug and the elders of the congregation.

Rev. H. L. V. Shinn of Grace Church, Toledo, O., delivers the address at the opening of Heidelberg College, Tiffin, Sept. 17, at 9.15 A. M.

The Rev. Freeman Ware, our faithful pastor at Colon, Mich., died Aug. 21 at the age of 69 years, 8 months and 16 days. He is survived by his wife.

Dr. Oswin S. Frantz delivers the opening address at the Theological Seminary, Lancaster, which begins its 107th year on Sept. 10, at 3 P. M.

John Henry Mitten, editor of the Westminster, Md., "Times," and said to be the oldest editor in America, died Sept. 6, within a few days of his 87th birthday.

Elder Edwin C. Rader, Xenia, O., died at the Mayo Clinic, Minnesota, after an operation, on Aug. 17. Dr. E. N. Evans assisted Dr. W. W. Foust in the funeral service on Aug. 20, in the Xenia Church.

Mrs. Clara L. (Smith) Schaeffer, widow of the late Dr. Chas. D. Schaeffer, of Allentown, Pa., died at Asbury Park, N. J., Sept. 5. The funeral was held at her late home, 28 N. 8th St., Allentown, Sept. 9.

Both Ursinus and Franklin and Marshall Colleges will have new football coaches this fall. They are respectively John C. McAvoy (Dartmouth) and Alan Holman (Ohio State).

The Zion Church, Nanticoke, Pa., will be vacant after Sept. 27 and anyone interested in this pulpit should send applications and recommendations to Mr. Orwig Jones, 17 W. Union St., Nanticoke, Pa., who is secretary of the Consistory and pulpit supply committee.

The Mt. Pleasant congregation of the Curryville, Pa., Charge, Rev. J. W. Albertson, pastor, conducted services in the Henrietta Picnic Grove on Sunday, Aug. 23. The crowds were unusually large, estimated at about 2,500. Rev. J. W. Yeisley was the guest preacher in the evening.

Zion Church, Nanticoke, Pa., Rev. Robt. W. Hucks, pastor, has started its fall work. Rev. Mr. Hucks has been elected pastor of First Church, Marion, Ohio, to succeed the Rev. Mr. Weckmueller, now of Indianapolis, and has resigned the Nanticoke Church, said resignation becoming effective Sept. 30.

A message from Rev. Dr. E. H. Wessler brings the sad news of the death of Elder G. A. Strassburger, of Sheboygan, Wis., one of the most devoted and useful laymen of the Synod of the Northwest, which occurred Sept. 7, at 4.15 P. M., after a brief illness. This is another great loss to our Church.

The annual Harvest Service at Keller's Church, Rev. Chas. B. Weaver, pastor, was held on Aug. 30. An impressive display of the fruit of the garden, orchard and field graced the Church. Dr. J. Rauch Stein preached the sermon. The audience on this festive day was a congregation of "young men and maidens, old men and children," gathered together to praise the Lord for His marvelous lovingkindness.

Pastors, elders and Sunday School superintendents of Classes other than Philadelphia are invited to attend the Spiritual Retreat at Camp Mensch Mill on Monday and Tuesday, Sept. 14 and 15. All those who desire to attend should inform the secretary, Rev. Albert G. Peters, 2111 S. 21st St., Philadelphia, not later than Sept. 11. Bring with you sheets, pillow cases and blankets, according to the weather.

The Parkway Trust Co., which has been operating in the Schaff Building ever since the erection of this splendid building, closed its doors on the morning of Sept. 2, and is in the hands of the State Department of Banking. Although it is not possible at this time to make any definite statement, the assurances of State officials are such as to justify some hope that depositors will lose little or nothing when final settlements are made.

Mrs. Rebecca Ann Reagle, widow of Wm. H. Reagle, and mother of Rev. Dr. John O. Reagle, died Aug. 29, at the home of her daughter, Mrs. Ray Transue, of Portland, Pa., aged 77 years. She was a member of St. John's Church, Bangor, Pa., Dr. E. W. Lentz, pastor. Dr. Lentz conducted the funeral service Aug. 31 in Portland. Interment was made in the Union Cemetery at Stone Church.

St. John's congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, resanded and varnished the floor in their large Sunday School auditorium. Rubber runners were placed in the halls and isles, and rubber pads on the stairs. This improvement was made during the vacation period, at a cost of approximately \$500. The interior of the Sunday School now makes an attractive and serviceable appearance.

Our friend, F. B. Nicodemus, writes from Portland, Oregon: "I have met a large group of Reformed folks at a union meeting of the half dozen congregations in and near Portland, but I feel as far away from the center of our Church here as I did in Japan, so the news that the 'Messenger' brings is very welcome." The "Messenger" is always happy to be the connecting link between all, no matter how far away, who continue to love the Reformed Church.

Four of the young people—Earnest Walker, George Riley, Thomas Maxton and Wm. Palsgrove—members of the C. E. Society of St. John's, Phoenixville, Pa., Rev. A. A. Hartman, pastor, attended the Golden Jubilee International C. E. Convention at Los Angeles, Cal., in July. During the pastor's vacation, the pulpit was supplied by Revs. Ralph Stout, Wm. E. Bushong, Frank L. Kerr, and E. R. Cook. This congregation nicely met on Aug. 9th its first payment on the remaining unpaid portion of its new Austin pipe organ.

We have been told that our dear friend, the Rev. Dr. Chas. A. Santee, of Fort Washington, Pa., was host at a delightful birthday dinner on Labor Day, at which eight of his clerical friends were gathered. All helped to eat the wonderful birthday cake, on which for some reason the legend "75" was placed. Of course, Dr. Santee is too young to be that old, but all his friends join in wishing him many happy returns of the day.

Lady Grenfell, wife of Sir Wilfred Grenfell, of Labrador, recently arrived in New York from Europe. To the customs inspector's remark, "I see no liquor in your baggage," she is reported to have replied, "No, and you never will find any. We are all teetotalers, and Sir Wilfred allows no liquor in his colonies. In the northern climate alcohol is particularly harmful to the human system."

The Philadelphia Reformed Church Young People's League will begin its fall work with a supper meeting of the Executive Committee at the Philadelphia Young Friends' Association, 15th and Cherry Sts., on Monday evening, Sept. 14. This Executive Committee consists of the officers of the League and a young person from each of the Philadelphia Churches. On Monday,

Oct. 12, in Miller Hall, Schaff Building, the League will hold its annual demonstration party for all the young people of Philadelphia.

The Ministerial Association of St. Paul's Classis met Sept. 3 in Mercy Reformed Church, Saegertown, Pa. Five ministers discussed the five different parts of the Temperance Code. Dr. Dundore read a paper on "A Way of Approach to the Study of Comparative Religion." The topic assigned to Dr. A. M. Keifer was "Shintoism of Japan." He has recently returned from Japan and told many interesting events concerning Shinto worship and Shinto Shrines in that country. Dinner was served by the ministers' wives in the lecture room.

Rev. Robert Lee Bair and family have moved from Boonsboro, Md., to the Avalon Apartments, 156 S. Potomac St., Hagerstown, Md. On Sept. 1 Mr. Bair began his work as pastor of the Funkstown, Md., Church, which is nearing completion after its destruction by fire last October. He will also act as supply pastor at Leitersburg and will make a survey of the field in Hagerstown, reporting to the fall meeting of Maryland Classis on the possibility of starting a new work in that city, where we now have two flourishing congregations, Zion's and Christ's Churches, Revs. Scott R. Wagner, D.D., and H. A. Fesperman, pastors.

In Central Reformed Church, Dayton, Ohio, Dr. Walter W. Rowe, pastor, and family report spending their vacation in North Carolina with relatives and friends. On Aug. 6 Dr. Rowe gave the annual address at the 25th anniversary of Nazareth Orphanage. On the 30th of August he preached in his home Church, Hickory, N. C., where also he was pastor for a number of years. During his absence the pulpit of Central Church was occupied by Dr. Charles E. Miller, president of Heidelberg College; Rev. A. A. Hartman, of Phoenixville, Pa.; Rev. E. Bruce Jacobs, of Columbus; and Prof. H. H. Wernecke, of Central Theological Seminary.

Rev. Oliver K. Maurer and family, of Red Lion, Pa., returned from a four-weeks' vacation on Aug. 27. The vacation itinerary included 10 days at the world's greatest Bible Conference, at Winona Lake, Ind., at which 2,874 folk were registered. On the closing Sunday of the Conference 7,500 people were in attendance at the afternoon session. Who says people are not interested in the Bible? Visits were also made to Chicago University, and to Dayton and Fremont, Ohio. At Dayton, Rev. Mr. Maurer preached the sermon in the morning and delivered the address in the afternoon at the Home Coming Service of the Hawker congregation.

The Southwest Harbor-Tremont Larger Parish of Southwest Harbor, Maine, has completed its first year of organized religious efforts under the direction of a staff of two ministers. Rev. Perry L. Smith is the staff director and pastor of the parish. Throughout the year the 3 denominations of the parish, Methodist, Congregational, and Baptist, have worked together on a united religious program. This united support of the 3 denominational groups scattered throughout seven communities has gone a great way, in the estimation of the residents, towards developing a finer spirit of co-operation between the peoples living in these communities. Denominational competition within the parish is readily eliminated by the Larger Parish plan.

**Note.** In these days when the Church is celebrating the Four Hundredth Anniversary of the death of Ulric Zwingli, the Department of Missionary Education would call attention to the fact that there is available a very beautiful stereopticon lecture on the life of Zwingli. This lecture was written by the late Rev. G. D. Elliker a few years before his death, while he was pastor of New Glarus, Wisconsin. The lecture is illustrated by sixty-one beautifully-colored slides which the pastor of

this Swiss congregation secured directly from Switzerland. The fee for the lecture is \$2 and return transportation, and it may be secured by addressing Rev. A. V. Casselman, D.D., Department of Missionary Education, Room 417, Schaff Building, 1505 Race St., Philadelphia, Pa.

St. Michael's Union Church, Tilden Township, Berks Co., Pa., after extensive interior and exterior renovations was dedicated with special services Sunday, Sept. 6. Services were conducted at 10 A. M., 2 and 7 P. M. Rev. Morgan A. Peters is the Reformed pastor and Rev. L. R. Miller the Lutheran. These pastors were assisted by brethren of the Reformed and Lutheran denominations. The Reformed men were Dr. I. Calvin Fisher, Rev. Dallas R. Krebs and Dr. John Bear Stoudt. The improvements just completed bring to this congregation a modern up-to-date rural church edifice. This Church is located approximately three miles west of Hamburg, just a short distance south off the Highway Route No. 43. Rev. Mr. Peters will conduct the annual Harvest Home services on Sept. 13 at 10 A. M.

During the vacation month, the Church auditorium of St. John's Church, Lewisburg, Pa., Rev. H. H. Rupp, pastor, was newly painted, renovated, and cleansed. The entire work was done through the leadership of Elder U. R. Swengel, who interested a group of men in paying the cost, thereby disproving the usual idea that "The Ladies' Aid does it all." As a result of cash and labor donated, the work was paid for when it was finished, and a substantial sum donated the Ladies' Aid towards a new carpet which the Society has undertaken to provide. A reopening service was held on the morning of Sept. 6. Special music was furnished by the choir under the leadership of Mrs. U. R. Swengel, and by an orchestra directed by Prof. H. U. Heckart. Brief addresses were made by Prof. J. H. Eisenhauer, Prof. Heckart, Elder Swengel, and there was a brief re-consecration sermon by the pastor.

In Delaware, Ohio, Rev. Ervin E. Young, pastor, vacation days are over. Vacation was spent in part at the Ursinus Assembly, an auto trip through New York, the Thousand Islands, up the St. Lawrence River, and then back west through Canada, Niagara Falls, and Dayton, Ohio, with friends. It was a strenuous vacation, covering over 2,000 miles by auto. But the change was beneficial and we feel fit for the task we resume. Aug. 30th found us back in our pulpit and with our Men's Class. Our return was anticipated and a goodly congregation was ready to greet us. We had the added pleasure of welcoming to our home and the services of the day two families from our former Church in Dayton. We are now looking forward to our Home Coming Sunday, Sept. 13th, when we shall have as our guest preacher Dr. H. J. Christman, of Dayton, Ohio.

At a meeting of the Executive Committee of West Susquehanna Classis, held at Lewisburg, Pa., on Sept. 7, the pastoral relation between Rev. Harry A. Hartman and the Hublersburg Charge was dissolved, and the former was granted a certificate of dismissal to Juniata Classis. Bro. Hartman served the Hublersburg Charge for 8 years, and goes to his new charge in Juniata Classis with the best wishes of his friends in West Susquehanna Classis. The following Committee on Supply for Hublersburg was appointed: Rev. Robert Thena, Bellefonte, Pa.; Rev. George R. Johnson, Howard, Pa., and Elder Lloyd White, Zion's, Pa. The latter is the delegate-elder of the charge. The Hublersburg Charge is in Centre Co., near Bellefonte. It consists of two congregations, one at Hublersburg, with 80 members, and the other at Zion's, with 82 members. The charge is easy to serve, as the two places are only about three miles apart, with an improved road between. There is a commodious parsonage at Hublersburg. The

## A Beautiful MEMORIAL BOOKLET

commemorating the life and services of the late Rev. Dr. Wilson F. More, for many years the beloved superintendent of Bethany Orphans' Home. It contains a biography, funeral addresses, tributes from friends, and other interesting items. The booklet contains a number of the choicest "Bethany Letters" which found such great acceptance in the columns of the Church papers.

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Schaff Building, 1505 Race St., Phila.

people are mostly a rural folk, intelligent, and ready to respond to a consecrated leadership. John A. Decker, of Nittany, Pa., is the secretary of the Joint Consistory.

At a lovely wedding in Salem Church, Harrisburg, Pa., in July, Miss Helen M. Bahn, daughter of Mr. and Mrs. Chas. W. Bahn, became the bride of the Rev. Frank W. Teske, pastor of Fourth Church, Harrisburg. The Rev. Dr. Jno. N. Le Van, pastor of Salem, was assisted at the service by President W. F. Curtis, of Cedar Crest College, an uncle of the bride. Mrs. Bradley Haynes was matron of honor, and Miss Elizabeth Curtis, Allentown, was maid of honor. Rev. Alfred Nevin Sayres, Lansdale, was best man, and the ushers were Revs. D. J. Wetzel, Reading, and David Dunn, Harrisburg. Mrs. Teske has been prominent in Harrisburg musical circles. She is a graduate of Central High School and Harrisburg Conservatory of Music, and also studied at the University of Michigan, the American Conservatory, Fontainebleau, France, and in New York City. For 5 years she has been accompaniste for the Mozart Festival, and is an active member of the Wednesday Club. Mr. Teske has been the successful pastor of Fourth Church for 7 years, after a fruitful ministry at St. Luke's, North Wales, Pa. After an extensive honeymoon trip, Mr. and Mrs. Teske are at home at 1843 Market St., Harrisburg.

Christ and Bethany congregations, of Baltimore, Md., at a joint meeting on Aug. 31 merged into one corporate body to be known as "Messiah Reformed Church of Baltimore, Md." The stone building of Christ congregation, located at North and Druid Hill Aves., a prominent corner near the geographic center of the city, will be retained as the place of worship and Christian education, and the other church building sold. Three years after Christ Church had been organized in 1889, Bethany was started two squares away as a German Church, but for some years has been entirely English. After the resignation of Rev. J. G. Grimmer as pastor of Bethany Church went into effect May 18, Rev. J. L. Barnhart, D.D., pastor of Christ Church, was appointed supply pastor of Bethany. For 6 weeks he conducted service each Sunday morning in that Church just before the service in his own Church. During July and August union services were held. After these weeks of "courtship" the two congregations decided to unite and unanimously elected Dr. Barnhart pastor after he had been exactly 21 years pastor of Christ Church. The "Messenger" felicitates these good people on this happy consummation.

The resources and facilities of St. Paul's Church, in Lancaster, Pa., have been placed at the disposal of the Lancaster Food Conservation Committee, of the local Welfare agencies, by the officers of the Church, which is centrally located near the markets, many farmers donating corn and other vegetables. During the past two weeks committees of women of St. Paul's

and other Churches have been busy canning and preserving foods which are to be used to relieve want during the coming winter months. This work is under the supervision of Mrs. John Bachman, an expert canner, and a member of St. Paul's. This group of women have prepared about 2,000 jars to date which have been stored in a local warehouse, from which they will be distributed by the local Welfare Committee. Mrs. E. N. Johnson and Mrs. I. S. Walker, of the Ladies' Circle of St. Paul's, are actively engaged in preparing food, with the assistance of other members, which will be used to relieve want among local Church members; the Circle members are also busily assisting the city-wide work, contributing their time and foods.

Rev. T. A. Alspach, D.D., pastor of St. Paul's Church, Lancaster, Pa., officiated Aug. 30, after his return from a preaching engagement at Zurich, Switzerland. He was greeted by an audience that taxed the capacity of the large auditorium. On Sept. 6 the regular schedule of services was resumed. Seventy-five members of St. Paul's Church attended the exercises incident to the dedication of the "Reed Cottage" at Bethany Home, Womelsdorf. The group, headed by Dr. G. A. Sayres, traveled to the scene of activities by buses and private automobiles. The following members of St. Paul's assisted at a booth where fancy articles were sold: Mrs. E. N. Johnson, Mrs. Walter R. Hess, Mrs. Lillian A. Rauch, Mrs. Charles F. Gast, Mrs. Charles A. Hollinger, Mrs. Isaac S. Walker, and Miss Beulah Mae Hess. The W. M. S. held a delightful corn roast on Aug. 27 at Williamson Park, which was attended by 50 members and friends. Roast corn and the other customary foods were served by the committee, consisting of Mrs. Lloyd B. Hershey, Mrs. John R. Eichler and Mrs. Mary Mowrer. The Sunday School is making preparations for Rally Day. St. Paul's Chapter of the Reformed Churchman's League will hold a corn roast at Williamson Park on Sept. 17.

During the month of August the Glade Church, Walkersville, Md., Rev. Frank A. Rosenberger, pastor, underwent renovations. The interior walls of the auditorium were redecorated, and the woodwork was refinished to harmonize with the general color scheme. A new set of lighting fixtures were installed, giving the worshipers much better light. The entire exterior of the building and the parsonage was repainted and repaired. The stained glass windows of the Church and Sunday School rooms underwent extensive repairs. As a memorial to her father and mother, Mr. and Mrs. Solomon D. Devilbiss, a handsome set of 4 offering plates and an alms basin, in the brass finish, were given the Church by Mrs. Cora D. Cramer. Also, as a memorial to their father, Mr. David H. Hoke, and as a deep tribute and expression of their love for their mother, Mrs. Clara A. Hoke, a sacred painting of "Christ in Gethsemane" was placed on the rear wall of the pulpit recess, by the children—Mrs. Harvey R. Cramer, Mrs. Harry E. Zimmerman, Mr. David I. Hoke. The rededication service was held on Sept. 6, with an organ recital by Mrs. G. Fred Myers and special musical numbers by the choir. The address for this happy occasion was brought by Rev. Scott R. Wagner, D.D., of Hagerstown, Md., president of Maryland Classis, who spoke very fittingly and forcefully on "Worship and its Values." At present both Churches of the Glade Charge present a very beautiful appearance from without and a very worshipful atmosphere from within. The St. Johns congregation at Woodsboro, Md., 3 years ago had renovated the interior and exterior of their building. Both congregations are planning for their Harvest Home services and Rally Day services during September.

#### HEROISM IN THE MODERN WORLD

Among the many magnificent examples

of true heroism, which never find their way into the newspapers, are the deeds of Christian missionaries in the field. Forced from their homes, threatened by hostile armies, burdened with illness and fear for the lives of their children, concerned with the care of the Churches, limited in financial resources, these noble men and women remain at their posts because of their love for the people to whom they have come with the good news of God in Jesus Christ. They have caught the vision of Him who said: "For their sakes I sanctify Myself." In obedience to this heavenly vision, no sacrifice is too great. No matter what the circumstances, they return to their labor of love.

Perhaps the highest honor the Church has is its privilege in having a part in the support of some of these courageous soldiers of Jesus Christ. It is difficult to conceive of a more valuable contribution to international friendship and world peace than the service of love and divine ministry which in part, through our missionaries, America is rendering to China and to other nations of the world in their need.

—A. B. G.



Mrs. Edwin S. Lentz, Secretary  
311 Market St., Bangor, Pa.

**A Reunion.** "Out Where the West Begins," a Near East clan recently held a happy reunion. The Mission House Conference, where Dr. and Mrs. Calvin Staudt had part on the program, gave opportunity for renewing acquaintance with former members of the faculty at the American School for Boys at Baghdad. Among these were Miss Black and Miss Tucker, who drove from Nebraska, to reminisce. The happy occasion took place at Kiel, Wisc.

**A Vacation.** Echoes of vacations reflect many journeys with a double purpose—sightseeing and renewing or making new friends. Such was the vacation of the Misses Ruth and Helen Nott, of Milwaukee, who drove 1,600 miles in 11 days, visiting and calling on pastors and officers of Woman's Missionary Societies. We are promised a full account of the interesting events of those 11 days.

The cover page of the "Federal Council Bulletin" carries the picture of two highly respected National leaders whose Christianity is a challenge to every American Christian: Toyohiko Kagawa, the famous Japanese evangelist and social worker, and C. Y. Cheng, Moderator of the Church of Christ in China. Both Dr. Kagawa and Dr. Cheng are now in this country and we hope some of our readers will have the opportunity to hear their messages.

On the eve of Synodical meetings the following may be apropos: "Life is too rushed and the problems of the day too vital to ask hundreds of women to spend time in listening to reports of work accomplished. Reports are only useful when they point to the future . . . Whither Bound?"

Notices of the approaching meetings have been appearing in recent issues. It is most important that instructions and requests be closely followed. In addition to what has been given for delegates to W. M. S. Eastern Synod, Miss Rebecca Messimer of the hostess society wishes to have all requests for entertainment by Sept. 15. Persons who desire to be met on arrival at Sunbury, notify Miss Messimer, 303 Catawissa Ave., Sunbury, giving time of arrival and railroad. To reach

the Church from the Reading R. R. walk one block north to the Church, from the Pennsylvania R. R., one block west and two blocks south to the Church. The Church is located corner Second and Chestnut Sts. Entertainment will be on the Harvard plan—lodging and breakfast.

#### A Letter to the Editor

##### A LETTER FROM MISS WOLFE

To the Editor of the "Messenger":

I will be glad to have a space in your columns to express my unlimited pleasure and appreciation for the contacts I had with the friends at the Synod in Harrisburg in May. There was not a "stone left unturned" in making my stay profitable.

I have never been more warmly received and courteously treated than at the Synodical meeting. There was the most Christian-like spiritual atmosphere that I've experienced. There was no disposition on the part of anyone I met to remind me that I was a Negro and therefore of an inferior race. This fact is very outstanding to me, and so different to what I've inherited—a heritage which is one of great humiliation.

We are only one part of God's great human family, and why should we always be mistreated because of our color? This is not the spirit of you dear folks. I really enjoyed my visits to Lansdale and Royersford as well as Salem, Harrisburg. They made it very pleasant for me. I regret that time wouldn't allow me to visit more places and make more personal friends; however, I am grateful to have visited these friendly places. I am indebted to the Reformed Church friends for my position, and for the great service they are giving to our work. More and more the great need of educating my race seems paramount. I thank you all for all past support and for future consideration.

Yours with gratitude,  
Agnes E. Wolfe.

(The above note of appreciation from Miss Wolfe should remind us that the new year at Bowling Green Academy, Kentucky,

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opened Sept. 3, with a gratifying enrollment, and Synod's Committee on the support of this earnest and devoted young teacher of colored youth will be glad again to hear from our friends who so generously contributed last year. In these days of depression, we dare not fail these friends where the need is so great and poverty so profound. Won't you send on your checks promptly, payable to the Editor of the "Messenger"?

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The time for the cornerstone laying of the new building has been fixed for Sunday, Sept. 27, at 2 P. M.

During the month of August many people are on vacation and usually much less money reaches the Home than during other months of the year. However, during the past months quite a number of subscribers to the Building Fund have made payments. Some, who had not yet made any payments on subscriptions, paid subscriptions in full and among them have been very liberal subscribers. The collections have now come up to \$140,000.

There are many others who have hitherto not shared in contributing to the Building Fund who will do so in the near future. All this seems to indicate that the goal which has been set for the Home will be reached.

The basement walls of the new building have been completed with the exception of a small section which had to be left open for removal of balance of stone taken from excavations for footings for piers. That work is nearly completed when the basement walls will be completed. The stone masons are now laying the watertable.

#### THE SUMMARY OF ALL THE CLASSICAL STATISTICAL REPORTS OF CHURCH SCHOOL WORK TO THE GENERAL SYNOD FOR THE YEAR 1930

Rev. J. Rauch Stein, D.D., Stated Clerk

These Statistical Reports for the entire Reformed Church have gradually been assembled and are now summarized as follows: Church Schools, 1,703, increase, 21; Officers and Teachers, 30,858, increase, 546; Cradles Roll (ages 1, 2, 3), 26,981, decrease, 1,375; Beginners (4, 5), 26,439, increase, 370; Primary (6, 7, 8), 35,723, increase, 311; Junior (9, 10, 11), 36,690, increase, 913; Intermediate (12, 13, 14), 33,331, increase, 1,437; Senior (15, 16, 17),

26,214, decrease, 622; Young People (18-23), 30,830, decrease, 435; Adults (24 on), 87,173, decrease, 1,669; Home Department, 15,695, decrease, 896; Total Enrollment, 352,636, increase, 948; Average Attendance, 188,616, increase, 452; Pupils in Full Church Membership, 150,759, increase, 3,086; Pupils Confirmed or Otherwise Received into Communicant Membership, 12,116, increase, 5,592; Teacher Training Students, 3,076, increase, 110; Pupils in Vacation Church Schools, 19,834, decrease, 740; Pupils in Weekday Church Schools, 6,707, decrease, 867; Contributed to Educational Work of the Board of Christian Education, \$22,979, increase, \$1,667; For Other Benevolences, \$166,086, increase, \$24,165; For Support of School, \$479,633, increase, \$82,178; Using Reformed Lesson Helps, 1,359, decrease, 34.

#### THE ANNUAL SUMMARY OF STATISTICAL REPORTS OF THE CLASSES OF THE SYNOD OF THE NORTHWEST TO THE GENERAL SYNOD FOR THE CALENDAR YEAR 1930

The Synod of the Northwest is the sixth Synod this year to make possible the publication of its summarized reports. All of its 11 Classical stated clerks were solicitous in securing accurate statistics from each pastoral charge in their respective Classes. It is a pleasure, therefore, to record that the Statistical Report for this Synod is again 100% accurate in the tabulation both of the Communicant Membership and the Total Benevolences.

The totals for December 31, 1930, are as follows: Membership last Report, 25,992; Confirmed, 919; Certificate, 303; Renewal of Profession, 399; Dismissed, 336; Deaths, 269; Erasure of Names, 928; Present Membership, 26,080; Communed during the

Year, 20,042; Unconfirmed Members, 11,090; Infant Baptism, 949; Deaths—Unconfirmed Members, 57; Students for Ministry, 26; Total Sunday Church School Enrollment, 16,386; Amount of Apportionments, \$78,674; Paid on these Apportionments, \$58,742; Other Denominational Benevolences, \$11,306; Benevolences outside of Denomination, \$4,550; Total of all Benevolences, \$74,598; Congregational Purposes, \$368,533; Churches, \$1,901,262; Parsonages, \$563,831; Indebtedness on Property, \$260,698.

A few interpretations and reactions are herewith appended. The Present Communicant Membership is 39 more than the membership on December 31, 1929. Sheboygan, Milwaukee, Minnesota, Ursinus, South Dakota, Portland-Oregon and Manitoba Classes report gains ranging from 17 to 51, the other 4 Classes report losses, ranging from 26 in Edmonton to 72 in Eureka Classis.

The Erasure of Names varies from 2 each in Manitoba and Edmonton Classes to 223 in Sheboygan. The total erasures in the Synod, 928, exceed the total confirmations by 9 and the total number of deaths by 659. These facts, indicating an unhealthy condition in the growth of the Church, give cause for serious thought as to our evangelistic zeal.

There was an increase of \$100,079 in Benevolent Giving and an increase of \$362,299 in giving for Congregational Support, as compared with the 2/3 year reports of December 31, 1929.

A record of the gains and the losses of membership in the SYNOD OF THE NORTHWEST covering the past six years is here presented, totaling a net gain of at least 2,077, or even possibly, 3,241, which means that 1,164 members are not accounted for in the Classical Statistics.

	(2/3 yr.)						
GAINS	1925	1926	1927	1928	1929	1930	Totals
By Confirmation .....	1,080	972	1,045	1,005	843	919	
By Certificate .....	952	336	307	373	358	303	
By Renewal .....	775	672	672	642	455	399	12,107
LOSSES							
By Dismissal .....	300	347	380	478	340	336	
By Death .....	285	279	322	323	260	269	
By Erasure .....	494	815	614	853	1,043	928	8,666
					Net Gain .....		3,241
Communicant Membership in 1930.....				26,080			
Communicant Membership in 1925.....				24,003			2,077
					Net Gain .....		1,164

## HOME AND YOUNG FOLKS

### Puzzle Box

#### ANSWERS TO—CURTAILED WORDS No. 18

1. Pinto.	5. Linen.
2. Meteor.	6. Towel.
3. Party.	7. Aspen.
4. Hope.	

#### BEHEAD THE MISSING WORDS, No. 8

Behead Twice When 2 is Noted

- Through the ---- in the wall he could ---- the boys. As they were all German, --- one exclaimed ---.
- He ---- very faithfully as he ---- the machinery that (2) --- into the shop where --- worked.
- She served --- sugar with her --- tea whenever (2) --- called to see her.
- How he did ---- when he learned the --- for the things that he --- that

evening.  
5. What the Scotchman saw in ---- gave him a --- and he said, "I prefer my --- country."

- Because they failed to mend the ---- she was found ----, and refused to go ---- according to their plans.
- When he undertook to ----, it was quite (2) ---- that the book had --- unused for some time.

A. M. S.

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### THE QUEST FOR KNOWLEDGE

Text, Proverbs 18:15, "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge."

The quest for knowledge is highly com-

mended in the Bible, not only in the book of Proverbs from which our text is taken, but also in other books. Another excellent text is found in Proverbs 15:14, "The heart of him that hath understanding seeketh knowledge."

A very appropriate Scripture lesson on the quest of knowledge is found in the first ten verses of the second chapter of Proverbs:

"My son, if thou wilt receive my words, And lay up my commandments with thee; So as to incline thine ear unto wisdom, And apply thy heart to understanding; Yea, if thou cry after discernment, And lift up thy voice for understanding; If thou seek her as silver, And search for her as for hid treasures; Then shalt thou understand the fear of Jehovah, And find the knowledge of God. For Jehovah giveth wisdom; Out of his mouth cometh knowledge and understanding."

He layeth up sound wisdom for the upright;  
He is a shield to them that walk in integrity;  
That he may guard the paths of justice, And preserve the way of his saints.  
Then shalt thou understand righteousness and justice,  
And equity, yea, every good path.  
For wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul."

The quest for knowledge is universal, and more general than ever before in the world's history. Someone has said, "Education is the watchword of the twentieth century." Not only in the civilized and Christian nations of the world are the young seeking for knowledge, but the Christian schools of heathen lands are crowded by the eager seekers after knowledge and education.

A vast army of millions and millions of boys and girls and young men and young women all over our country have just entered upon another year of quest for knowledge after the pleasant and profitable recreation of the summer vacation. The value of the ten months of instruction that lie ahead of the students in our schools and colleges during this scholastic year cannot be estimated in dollars and cents.

And it is not only the children and youth who seek for knowledge, nor is its quest confined to the school term that has just begun. During the summer numerous schools and camps and conferences were conducted all over the country where millions of young and middle-aged and old gathered to drink at the fountain of knowledge and to equip themselves more fully for their life's work.

The camps which were conducted in large numbers during the summer for children and young people were not merely places of recreation and pleasure, but certain hours of the day were devoted to teaching useful arts and handcraft and, in some cases, to train young people for leadership in the Churches and communities from which they came.

Colleges and universities and theological seminaries threw open their doors to welcome the seekers after knowledge, and in many cases summer schools were conducted for study and research under the leadership of able professors and instructors, and credits were given toward the degrees for which many are working.

We had the privilege of looking in upon some of these schools and conferences. We attended the Spiritual Conference of our own Church, with a record-breaking attendance, where ministers and laymen grappled with some of the modern problems which confront the Church and society.

We visited the summer school of Columbia University, in New York City, where fourteen thousand students of all ages spent some weeks in pursuit of their special courses of study and research. The student body included college students, public and private school teachers, high school and college professors, and other professional workers. It was an inspiring sight to see the students approach their recitation halls, coming from all directions by the thousands. We saw automobiles from twenty-six different states of the Union parked in a single block in front of one of the recitation halls.

The students of our schools and colleges scarcely realize how eager their teachers and professors are to prepare and equip themselves more fully for greater efficiency and service in the important work in which they are engaged during the scholastic year.

We also visited the Chautauqua summer school in New York, by the side of the beautiful lake of the same name, where two thousand teachers were engaged in improving their knowledge before taking up the work of another year of teaching.

We looked in upon our own Camp Mensch Mill, which was filled to its capacity with young people who were taking courses in religious education and leadership training, and their influence will be felt in many of our Sunday Schools and congregations. We understand that next year the scope of the school will be enlarged so as to have courses for some of our younger boys and girls.

Education in its broadest sense means training for life. But there is such a thing as education that is simply selfish. One may seek knowledge merely for his own enjoyment. It is a great and fine thing to secure an education, if one does so for the sake of being useful. If one wishes to be useful, the more of an education he secures the better; but all the education in the world will not make one great or noble if his heart and aim are selfish.

Many boys and girls, not understanding the real value of an education, and not taking the interest in it that they should, are anxious to leave school and to get to work as soon as the law allows them to do so. And there are too many parents who encourage their children in taking this

to his possibilities. Eight years after his graduation, however, I saw him stagger out of one of the lowest groceries. Four months later, while intoxicated, he was exposed to a blizzard and his hands and feet so frozen that amputation was necessary, but his depleted system being unable to resist the shock, he died after a few days." The Christian religion would have saved him from this fate.

#### RIGHT IN HER LINE

Flapper: "That rich fellow I met last evening is a wonder."

Gold-digger: "Well, introduce me; I work wonders."

#### IF

If you can go to Church when all about you

Are going anywhere but to the House of Prayer;

If you can travel straight when others wobble

And yet not seem to have a righteous care;

If you can teach and not get tired of teaching,

Or tell the truth when others lie like sin,

Or pray and pay and carry heavy burdens And pay the heavy price it costs to win;

If you can face the surge of things about you

And keep your moral balance in life's whirl;

If you can act with patience in each crisis, Nor be a coward, cynic, or a churl;

If you can live and not be spoiled by sinners,

And give—without a Pharisee's vain pride—

Your life for God and man will pay real profit—

You'll be a saint no critic can deride!

Rev. Bourner Allen, D.D., in  
The Baptist.

#### SHOULD CALL HIM JACK

Baltimore paper: "The stalk left a baby boy at the home of Mr. and Mrs. Edward Bean on Sunday."

## Home Education

"The Child's First School is the Family"—Froebel

#### AT OUR HOUSE

By Helen S. Hurn

Scrape! Scrape! Scrape! David was pushing the toy box across my nicely waxed and polished floors and scratching them.

"Lift it to the carpet, dear," I suggested.  
"It's a big bus, Mummy," countered the

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offender, "and I can't lift a great big bus."

The box had become a bus—a beautiful bus—and who was I to ask that its operation cease? Here was a problem. The floors must be considered, but so must the "bus" and its owner. This game of bus might be forgotten by tomorrow but more likely it had come to stay, and all mothers will agree that anything which will keep a small boy happily occupied for an hour or more is worthy of a place in the family circle.

I procured a piece of colored felt and firmly glued strips about six inches wide on the bottom of the toy box. Presto! My troubles were over—for the box now glides noiselessly around, polishing as it goes. Occasionally it becomes dusty and it is such fun for a chubby young man to dump the contents and brush it off.

Many, many times had I hung up those same two little coats and caps. Having done this, I would proceed to gather together two pairs of rubbers which had been hastily kicked off. For a while, all would be well, and then—"Mother, we want to go outside again."

I must go and get the coats and caps and rubbers and start the process all over again. It seemed some times as if half my day consisted in hanging up coats and hats and getting them and putting them on my two little boys. I mentioned the fact to the boys' Dad one evening, and he set about to remedy the situation at once. He placed two coat hooks in a very low position so that each child could reach his own hook. Next, he constructed a small shelf about two feet from the floor, and divided it with tiny partitions, thus making a "private" place for each boy's rubbers.

I bound one coat hook with red tape and put a loop of the same on one of the coats; on the other coat, I sewed a blue loop and bound the hook with blue. They have no difficulty now in finding the tape by which to hang their coats nor do they mistake each other's hooks. The special pigeon holes for rubbers also appealed and they vie with each other in the matter of keeping their rubbers neatly placed.

I am still responsible for the putting on and taking off of these garments, but the children must hang them up, or go and get them as the occasion demands.

Here is a suggestion for your bathroom if you find that the little ones in your household are leaving the towels thrown about or carelessly dropped on the floor. The majority of bathroom fixtures are placed for the convenience of grown ups, and children, living in a world of giants as they do, must make the best of it and many times be called untidy. Remember when you are putting hooks and racks in the bathroom to place several in really low positions for the junior members of your family. This makes it much easier to teach a child the habits of tidiness which mean so much to every mother, and also it gives your little boy or girl a sense of being included in the general scheme of things.

When children are told to wash their hands for meals or any other occasion, their sole concern when very young is the palms. Often they leave the backs of the hands in a very questionable state. However, in all probability the whole hand has been in the water and a greater portion of the dirt comes off on the towel when drying takes place, making your nice white towels look shady. Of course, little by little the child will learn the approved method of hand-washing, but in the meantime the towels suffer. Even if a towel is removed after one using and placed in the laundry, the process will likely be repeated and soon the towels begin to look dark colored and of course such towels are not to be tolerated in the modern bathroom!

If you have some old towels which have become worn in the middle, the ends can quickly be made into small hand towels for the children, or small turkish towels can be purchased from the Ten Cent Store, or cheap toweling bought for this purpose

can be made the required size. When these little towels become discolored, they can be disposed of or used as dusters if the material is suitable. You will find that this precaution will pay, for your best towels will stay snowy white and your children will take pride in having their own "special" towels.

"I have always regarded the kindergarten, when well conducted, as the best known preparation for school life." —George C. Fracker, The College of Wooster, Ohio.

If there is no kindergarten in your community, work for one NOW. Write for advice and information to the National Kindergarten Association, 8 West Fortieth Street, New York.

#### REPRESSSED TEARS

All combed and starched, the little tykes

Will hustle off to school;  
Excited, too, as they can be,  
With pencil, pad and rule.

Some will cling to a mother's hand,  
With a faith as true as gold;  
And mother will be reluctant  
To loose that loving hold.

For once that hold is broken,  
The little ones slip away;  
They sense a sort of waywardness,  
They think they should obey.

Their tender faith, it seems somehow,  
Slips at the school-house door;  
Their point of view is different  
From what it was before.

The loving veil of home-life lifts—  
The outer light glows in;  
And changes swift of pictures then  
In youthful eyes begin.

A mother's voice won't mean so  
much,  
Or the blessing at her knee;  
The beckoning of the outer world  
Is clear as it can be.

The parents' clasp is less secure  
When children start to school;  
God meant, I guess, they inch away,  
For it seems to be the rule.

Harry Troupe Brewer  
Hagerstown, Maryland.

#### EITHER FOR GOLD OR GORE

"Do the mosquitoes annoy you, Mr. Brown?"

"Yes, I never did like to have bills sent in."

#### Birthday Greetings

By Alliene S. De Chant

The Log House sparkles—all the floors are mopped and shiny; every rug has been taken out on the grass and cleaned; the gay blue and white checked oil table-cloth has been rolled on a long stick, and a blue bowl of trumpet flowers now almost sees itself in the glistening of the walnut top. I've wiggled cribs into the garret, and a high-chair; a dozen tumblers plus six small ones are stored away on the swinging shelf in the cellar; and there's not even a taxi cab to stumble over, for the toys have all been put away. How quiet it all is; Even the ravine has stopped murmuring and the beach is empty of sand buckets, shovels, boats and things. And a square of dead grass marks the place where the tent stood all summer. No one calls "Naneen! Swing!" (Peggy can-

not say "Alliene"); there's no one flying kites, and the shop has no arrow-makers in it, not a one. And "Busy" has no one to chase but the neighbor's chickens. I haven't cleaned my piano keys yet—I don't want to, somehow; and even a Beethoven Sonata cannot fill the place of "Songs for Little Children" and the "Spirituals" that Daddies sing. Ah! Yes! The old Log House is "redded up" and Oh! so quiet! Some folks may like it that way, but . . . but "Naneen" likes it bulgy!

#### BUNNY IN A BOX

By M. Eugenie Perry

A little boy called Sonny  
Has moved in with his bunny  
Next door, and with his mamma goes for  
walks,  
And leaves his pink-eyed bunny—  
Don't you think that's kind of funny?—  
Shut up inside a teeny-weeny box.

To see wild bunnies running  
In the woods, I think is cunning;  
They live in holes, and eat leaves, I  
suppose.  
And Sonny's bunny's cunning,  
When it hops out for its sunning,  
And munches grass, and moves its funny  
nose.

I'm going to say to Sonny  
He could build a house for bunny,  
Just dandy, if he'd use his building blocks.  
But if you'd give me money,  
I wouldn't keep a bunny  
Shut up inside a teeny-weeny box.—EX.

#### THE BRIGHT PUPIL

A new system of memory training was being taught in a village school, and the teacher was becoming enthusiastic.

"For instance," he said, "supposing you want to remember the name of a poet—Bobby Burns. Fix in your mind's eye a picture of a policeman in flames. See—Bobby Burns?"

"Yes, I see," said a bright pupil. "But how is any one to know it does not represent Robert Browning?"

#### The Family Altar

The Rev. William H. Lahr

#### HELP FOR THE WEEK OF SEPT. 14-20

Memory Hymn: "Rescue the Perishing."

Monday, Sept. 14—The Council at  
Jerusalem  
Acts 15:1-11

There was great rejoicing in Antioch when it was reported that the gospel had been accepted by so many people. This joy was soon blighted by certain men from Judea who objected to receiving into the communion men who had not been circumcised and made Jews first.

These men were evidently sincere—but mistaken. Today no one will say that Gentiles must first become Jews before they can become Christians; however, much grief is brought upon the Church by men who insist on their peculiar way of doing or thinking. Some by insisting on their form of baptism, others on their method of conversion, or accession to the Church, still others on their particular confession. We all believe in clinging to "fundamentals," but we should make very sure that our fundamentals are God's fundamentals.

**Prayer:** Father, we pray that more and more Thou wouldst make us one, as Thou and Jesus art one. One in faith and doctrine, one in charity. Give us the deep and broad understanding, which will enable us to understand truth as Thou hast taught it, and to love the brethren. Amen.

Tuesday, Sept. 15—Decision of the Council  
Acts 15:12-21

The Council at Jerusalem gave the matter of receiving people directly into the Church without circumcision, careful, unbiased consideration, and in love decided that Gentiles need not be circumcised. These decrees in the main were of a local nature and are no longer considered binding upon Christians. But their underlying spirit is permanent in its significance, namely that if men are saved through faith, by the grace of Jesus Christ, and have received the Holy Spirit, no man dare condemn them, even if they do not conform to the "same forms" we accept and follow. And still we believe in a firm order of things in the Kingdom. About the best way to find out whether a procedure is right or not is the old Gamaliel way. If God blesses our work perceptibly and permanently, then who shall condemn us? But this test can not be made "over night."

**Prayer:**

"Breath, O breathe Thy loving Spirit  
Into every troubled breast;  
Let us all in Thee inherit,  
Let us find the promised rest;  
Take away the love of sinning,  
Alpha and Omega be;  
End of faith, as its beginning,  
Set our hearts at liberty." Amen.

Wednesday, Sept. 16—Decrees of the Council  
Acts 15:22-35

The Church was so happy when this problem, which threatened to cause great disturbance, was solved, that they sent out chosen men to all the Churches to inform the people that there should no unnecessary burdens be laid upon new converts. This principle should always be observed: "Lay no burden on others which you are not willing to bear yourself." Some good Pharisaic-minded people complain woefully because so many others do not keep the laws they keep. Some so-called sponsors of Foreign Missions tell us that if our missionaries were only willing to make a hundred sacrifices in addition to what they made already (while neither they nor most of us are willing to make any sacrifices worth mentioning), then we might expect better results. Leaders of the Church should be very careful not to ask others to give a larger per cent of their income than they themselves give.

**Prayer:** Heavenly Father, we thank

**HIS UNLUCKY DAY**

Wunst I got mad at maw,  
I don't remember why,  
But I 'ist walked right off to school  
"Thout tellin' her good-bye.

A big ol' lump came in my throat  
An' put near made me cry,  
Fer me an' maw is awful pals  
An' allus kiss good-bye.

An' might near ever'thing I did  
Went wrong, looked like to me;  
I stubbed my toe, an' tore my waist,  
An' fell an' skinned my knee.

I missed in 'rithmetick, an' lost  
A chanst to git up head.  
An' in the spellin' class I left  
A letter out of "dead."

An' that ol' lump growed, an' I says:  
"S'pose if maw should die  
Right now, an' me a-leavin' her  
"Thout kissin' her good-bye."

My! That's the longes' mornin'  
At I ever spent, I know.  
It seemed like more'n fifty years  
'Fore it was time to go.

An' never mind what happened  
When I seen my maw, but I  
'Ist guess I won't go 'way no more  
"Thout kissin' her good-bye.

Chicago News.

# Bills! Bills! Bills!

*Here's the money to Pay them.*

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a week



Would \$72 a week take away your worry about bills? Would \$10, \$12, \$15 a day smooth the way for you? Then listen to me, my friend. I have something of importance to say to you. I know of hundreds of men and women who were once in the same position you may be in today—men out of a job—widows with children to support—honest, conscientious people who needed more money to keep things going. Did they give up? Not on your life! I'll tell you what they did. They accepted a wonderful opportunity to make money—more money than they ever made in their lives before—the very same offer I'm ready to make to you right now.

## Bills All Paid—And Money in the Bank

H. T. Lester, of Massachusetts, is one of them. And this is what he writes me: "My bank book shows that in 25 days I deposited \$100.55—that is, over and above my living expenses." Think of it! Bills all paid and over \$100 clear cash in the bank in less than a month. Mrs. Edgar Crouthamel, of Pennsylvania, is another. She got \$80.72 for one week's work. And then there is G. W. Tubbs of California. He was out of a job for three months. But he accepted my offer and now often makes as much as \$60 in one day. Are these people worrying about bills? And I could mention hundreds of others just like them to show you the amazing possibilities of my proposition.

## You Don't Need Capital or Experience

Is there any reason why you can't do as well? Let me tell you why I think you can. I do business in every sec-

tion of the country. I need people everywhere to help me. And I have a place for you right now in your very locality. You don't have to invest any capital. You don't need any special training or experience. Mrs. Fiank Young, Minnesota, was formerly an office worker, making \$50 a month. Now, she is a widow with two children. Yet, with my proposition she often makes as much as \$25 in a single day. Henry W. Yeager, of Minnesota, didn't have any experience either. But he had bills to pay and needed money. With the opportunity I gave him he made a profit of \$17 one Saturday afternoon.

## Korenblit Makes \$110 a Week

I'll tell you, as I told them, the few simple things you need to do. I'll furnish everything you need to have. And you'll be your own boss—work when you please. You couldn't imagine finer, more delightful work that pays such big money for the time you devote.

Maybe a few extra dollars a week would help you. I'll be surprised if

you don't make \$25 to \$35 a week in spare time. L. R. Solomon, Pennsylvania, cleared \$29 in four hours. Or, maybe you'd like steady, year-round work, with a chance to have an income of \$72 a week. Sol Korenblit, New York, does better than that. He says he averages \$10 a week regularly. Whatever you want, here's your opportunity to get it.

## Send No Money—Just Mail Coupon

Let's stop worrying about bills. Let's get them paid—quick. Then, let's get money ahead; have the things you need and want; enjoy life. I'm ready to give you the chance. I'm ready to make you the very same offer that has brought \$15 and more in a day to literally thousands of people. You don't need to wait for anything. You can start making money right away. I don't care who you are or where you live, it's worth your while to find out about this amazing offer. Mail the coupon and I'll give you facts that will open your eyes. And you don't obligate yourself or risk one penny. You have everything to gain. So don't wait. Mail the coupon—NOW.

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by faith (through grace), and made "trees of life." If we are good normal trees, we can not help bearing fruits of gratitude. But we still have power to resist fruit-bearing. Let us be on our guard.

Prayer:

"Not the labor of my hands  
Can fulfill the law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and Thou alone." Amen.

Friday, Sept. 18—Complete in Christ  
Col. 3:5-17

The new man in Christ, who is symbolized by the good tree, desires perfection. As such he is free. Not free to sin, but free to serve God willingly. Being engrafted into Christ, he must do two things: First, he must grow to a greater stature. He must put on mercy, kindness, humbleness of mind, meekness, long suffering, and must be forbearing and forgiving. Secondly, the evil tendencies of human

nature will grow, and they grow rapidly, such as anger, wrath, malice, blasphemy, filthy communication, lying, and many other sins. These must be removed by the process of pruning. These processes are just as true and natural in the spiritual as in the natural world. Just as trees and plants must have gardeners to cultivate them, so man is in need of the help of the Master gardener to bring forth fruits of right living.

**Prayer:** We thank Thee, Father, for life and health and strength, of body and soul. We thank Thee for the prospects of growth and spiritual enlargement. Help us to use every opportunity to crucify the flesh and give freedom to the spirit. Amen.

Saturday, Sept. 19—Turning from Idols  
I Thes. Ch. 1

Paul thanked God for the Thessalonians, because the Gospel was given free entrance. He mentions a number of fine qualities possessed by these people which are worth while of emulation. 1. He mentions their work of faith and labor of love. These are fruits of the Spirit which we all desire. 2. The gospel came to them in power and the Holy Spirit. Very often it comes to people so faintly that outsiders have a right to say that they see no difference between Christians and other people. 3. They were beautiful examples of Christian faith and life, that Paul was constrained to tell others about the Thessalonians. Thus their faith and works became well known. Is your Church thus spoken of? If not, what is in the way to

prevent it?

**Prayer:** We thank Thee, Father, for the noble example of Thy children to whom we have looked up as our ideals, and have not been disappointed. Make and keep us humble and unassuming. Help all Thy children to live such exemplary lives that their light may guide and direct many unto righteousness. Amen.

Sunday, Sept. 20—Freedom in Christ  
Rom. 8:1-10

Wherein does our freedom consist when "Christ has made us free?" When God adopts us as His children, He gives us the rights and privileges of the home. We are no more slaves and servants. Children are not governed by set rules and laws of behavior, when they have become of age; Christ's true followers are pure of heart, and unto the pure all things are pure. There is freedom of behavior, which is not license. Unto those who are free there is no condemnation. Not only shall they be declared free in judgment, but there is an inner urge which makes them master of self, so that they spontaneously shun the bad and love and do the good. Though not perfect, this is their striving. "Whom the Son has made free is free indeed."

**Prayer:** Heavenly Father, we thank Thee for the truth which makes us free. Wilt Thou, O Jesus, who art the way, the truth and the life, so dwell within us and so permeate our whole being that all our thoughts, words and deeds may be perfectly controlled by Thy Spirit. Amen.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sixteenth Sunday after Trinity

September 20, 1931

#### The Council in Jerusalem

Acts 15: 22-29; Galatians 2:1, 2, 9, 10

**Golden Text:** For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Galatians 5:13.

**Lesson Outline:** 1. The Controversy. 2. The Council. 3. The Conclusion.

From Lystra, Paul and Barnabas went to Derbe, another important frontier city, near the border of South Galatia. Here they made many disciples. And then they began their return trip to Antioch.

The shortest and best route led southward, by way of Tarsus, Paul's home. But solicitude for their converts induced the apostles to retrace their steps. They revisited all the cities where they had preached, in order to encourage the Christian disciples in their faith and life. And so they came, at length, to Attalia, the seaport, and sailed to Syrian Antioch.

The epistle which Paul afterwards wrote to these Galatian Churches gives us his own estimate of the success of this first missionary journey. He looked back with joy and gratitude upon his varied experiences in Galatia. He had tested both his message and his ministry in the great Gentile world. And both had stood the test magnificently. The Jews, indeed, had rejected the message, and they had maligned the man. But the faith of many Gentiles had abundantly proved the power of the gospel unto the salvation of all mankind. And in every city visited by him Paul had left behind devoted friends who loved him as their spiritual father.

Upon their return, Paul and Barnabas "tarried no little time with the apostles at Antioch" (14:28). But the enjoyment of their first missionary furlough was

seriously disturbed by a controversy, precipitated by certain Jewish Christians, that threatened Gentile Christianity with extinction.

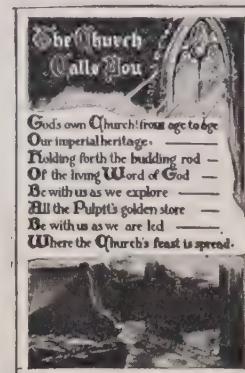
**I. The Controversy.** This controversy was not a small matter, a tempest in a teapot. It was grave and bitter; and it was historically inevitable.

The first disciples of Jesus came from Judaism. They were Jewish Christians. And they remained loyal to Mosaic laws and ordinances, even after their conversion and admission into the Christian Brotherhood. Then the new religion made Gentile converts. And these Gentile Christians had not been taught and trained in Judaism. They stepped from paganism into Christianity. Before Christ, certain high-minded Gentiles had found spiritual satisfaction in Judaism. They were called "proselytes of the gate." But even they esteemed the moral teaching of the religion of Moses far more highly than its ceremonial observances.

Therefore, to Gentile Christians, the attempt to continue Mosaism within the Church as necessary to salvation, seemed like lighting a feeble lamp at high noon. Christ has superseded Moses. His religion of faith and love had supplanted the religion of external rites and petty ordinances. And these two contradictory conceptions of Christianity were bound to create friction and factions in the early Church. The contrast became more acute as the number of Gentile Christians increased. The time came when compromise became impossible: The issue involved profound principles that required definite settlement.

Men speak of the "Golden Age" of Christianity, when all was peace and unity. But there never was such an age; least of all at the beginning, when great principles of thought and practice had to be thought out and wrought out by the growing Christian Brotherhood. And in our lesson we have the earliest and grav-

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est issue that divided the apostolic Church. It involved fundamental principles. The issue was Moses and Christ, or Christ alone. Bondage under the law, or liberty in the gospel.

That issue came to a head in Antioch, in the mother-church of Gentile Christianity. There the smouldering embers burst into open flame when certain men came down from Jerusalem. "They taught the brethren, saying, 'Except ye be circumcised after the custom of Moses, ye cannot be saved.'" (15:1). Their teaching precipitated a great controversy. Hitherto the Church had met and faced outward enemies. But now the danger lurked within her own pale. And it was easier for Paul to vanquish the impostor Bar Jesus at Paphos than to overcome these Judean mischief-mongers at Antioch. All the forces of darkness leagued against the Church cannot stay her progress nor stop her triumph. But irreparable harm may be done the Church by those within her fold. One bigot is a greater menace than ten skeptics. A censorious fanatic and fault-finder can cripple even a Paul.

These Jewish fanatics cared more for the forms of religion than for its spirit and power. And that false emphasis on forms still divides Christendom into warring sects. It mars its unity, and it hampers its work. It is one of the hopeful signs of our times that growing numbers of thoughtful men in all denominations are beginning to see the sin and folly of it all. We are shifting the emphasis from form to spirit, from ritual to righteousness, from creed to deed. And our petty differences will be swallowed up when we learn to emphasize the common love and labor of all Christians.

**II. The Council.** Paul and Barnabas met the Jewish agitators in the Antiochan Church in debate. But their arguments proved unavailing. The agitation increased in violence. Hence it was mutually agreed to appeal to the Church at Jerusalem for a decision. Accordingly, the Antiochan

Church sent a delegation to lay the disputed question before the apostles and elders. Paul and Barnabas were the leaders of this first peace-commission. They took Titus along, an uncircumcised Greek convert, as a living proof and vindication of their practice.

We have two accounts of the meeting of this council. Luke describes it from the point of view of the historian (Acts 15), but Paul gives us the more intimate narrative of an active participant (Galatians 2). They complement each other.

The journey of the Antiochan delegation was like a triumphal march. The home-church accompanied them a short distance. Paul was conscious of divine guidance (Galatians 2:2). He was sure of God's approval of his work among the Gentiles. Therefore, without waiting for the decision of the council, he gave the widest publicity to the wonderful success of their first missionary journey. It was received with gladness by rejoicing brethren in Phoenicia and Samaria. Upon their arrival in Jerusalem the delegation received a formal and cordial welcome.

Church controversies are a sore and sad topic, a scandal before God and a nuisance before men. They are the evil fruit of ambition, jealousy, hatred, and malice. The true life of the Church is mutual love, expressing itself in common labor for God and man. And where such love is found, peace and joy abound. But strife destroys the life of the Church.

But not all Church controversies are like that. They are not all rooted in pride and prejudice. They may result from an honest difference of conviction. We all hold the same view of the multiplication table, and in the wide realm of sense-fact. When a man claims that twice two is five, he is weak-minded. But there is no such agreement on the great convictions that grow out of our faith in Jesus Christ. Nor does it follow that my neighbor's faith is weak or false because he does not accept all of my doctrines. We both see the truth, as it is in Christ, through a glass darkly and partially.

There may come a time when all men shall have attained unclouded clearness of vision. Meanwhile there may be oneness of heart, if men will follow the example of this council at Jerusalem. There was neither compromise nor coercion, both of which are detrimental to the furtherance of truth. But there was, on both sides, a spirit of fairness, frankness, and forbearance, which resulted in a clearer vision of the truth, and in a greater love among the brethren.

**III. The Conclusion.** Paul's sublime trust in truth was vindicated. He appealed his case to a Church that was notoriously prejudiced against Gentile Christians. But their decision was favorable to the cause championed by Paul. The apostle acted with commendable prudence. He did not yield one iota of the principle for which he contended. But he took every proper precaution to secure its recognition by the council.

Apparently, he first interviewed privately Peter, James, and John, the leaders of the Church (Galatians 2:2). And then he met and defeated the Jewish agitators publicly before the entire council. As a last resort, it seems, they demanded that Titus, at least, should be circumcised. But Paul and Barnabas refused to make any concession that curtailed the full rights of Gentile Christians, and that compromised the full efficacy of the gospel without any Mosaic additions. And the council upheld them in their unyielding attitude. It censured the men who had disturbed the Church in Antioch (Acts 15:24). Apparently they represented only a small faction of extremists in the mother-church.

Paul and Barnabas received splendid assistance from Peter and James in their debate before the council. Peter argued from his own enlightening experience. He recalled his providential ministry to

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Cornelius, who had been saved by faith only, and protested against burdening Gentile disciples with any yoke, save that of the gospel.

The debate was closed by James, the president of the council. He was a brother of Jesus, and a saintly character of great local influence. He voiced his conviction that the Holy Spirit had inspired Gentile evangelism, and he quoted biblical authority for the movement (Amos 9:11, 12). His judgment was that the Gentiles should not be further troubled than to ask of them the observance of a few reasonable rules of conduct (15:20, 21).

The decision of James was received unanimously. And, together with this decision, a friendly letter was sent to Antioch, and an appreciation of Paul and Barnabas. It was received with joy, and its practical demands were gladly accepted. Paul and Barnabas had won one of the decisive battles of history. The religion of the spirit had defeated the religion of forms.

Truth makes men fearless. Paul went to Jerusalem as Luther went to Worms, and as Christ stood before Pilate and went to Calvary, with faith in God and in the victory of truth. And truth needs only fearless champions for its triumph; not popes or prisons. Its appeal, ultimately, is irresistible. Men may hush or crush it for a season, but it will rise again in eternal youth and in invincible strength.

**THE CHRISTIAN ENDEAVOR TOPIC**  
By the Rev. Charles E. Schaeffer, D.D.

Sept. 20: Our Share in Making Christ Known to the World. Romans 1:14-16

The genius of Christianity is its Missionary spirit. In this it differs from most every other religion. Mohammedanism also seeks to make converts but it does this largely through the sword and by force. Christianity makes its way through the world by the preaching of the Gospel and by the spirit of brotherly love. Its program is world-wide. Starting nineteen hundred years ago as a new movement among the Jews it soon spread among the

Gentiles and made its influence felt among other nationalities so that by the end of the first century it had made its way into every country of the then known globe and had its adherents among the different nations of the earth.

The program of Jesus was world-wide. He said to His disciples, "Go ye into all the world and make disciples of all the nations." "Ye shall be witnesses unto Me unto the uttermost parts of the earth." The followers of Jesus were expected to enter into this program and carry out the expressed command of Christ. In this re-

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spect the Church of Christ has never failed. The early Apostles, in obedience to this command, went forth and founded Churches and made converts to Christ. The story of their heroic efforts is recorded for us in the Acts of the Apostles and in the Epistles of the New Testament. The history of the Church is one long narrative of Missionary effort, one prolonged act of obedience in carrying out the will of Christ. The mission of the Church is Missions and every Christian must be a Missionary. It is only as the Church is true to its first purpose that it can fulfill its true mission in any age. If there are those who say that they do not believe in Missions it is very clear that they do not understand the mission of the Church and do not know the purpose of Christ.

But the task of making Christ known to the world is an unfinished task. Nineteen hundred years have passed and yet Christ is not yet fully known throughout the earth. Fully two-thirds of the world's population live without a knowledge of Christ. They may know Him theoretically, but practically and intimately they do not know Him. He has never been adequately presented to them. On the surface of it it seems such an easy task to preach Christ to every creature. If every Christian were to win only another one for Christ it could all be done in two or three years. But Christianity does not spread along the lines of mathematics. It is a process of life which can never be computed in mathematical terms.

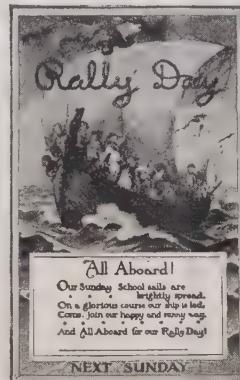
What is our share in making Christ known to the world? Are we to have any share in it or are we to leave it to others to do this work? There are those who say, "let others do it." But such people are not really Christians, they are selfish, self-centered folks. The Christianity that we do not share we cannot keep for ourselves. But how can we measure or determine our share of this great task? Some years ago through the leadership of some Christian statesmen the different Christian countries and denominations plotted out the whole un-Christianized world and assigned to each country and to each denomination certain areas and numbers of people for whom definite responsibility was then assumed. It looked as if the world would be "evangelized in this generation." But, while much good was accomplished, while it prevented much overlapping and much overlooking, and for a while proved a spur to the different denominations, it has not fulfilled the expectations of those who led off in the enterprise. "Much land remains to be possessed."

One's share of any good work is always to be measured by one's total ability and not by the work itself. Each ought to do his utmost, all that he is able to do—that's our share in Kingdom work. Sometimes in our Church when the benevolent budget is presented people ask, "How much is our share?" Someone says, "I'll do my share." By my share is everything that I can do. I must live my Christian life at a maximum not at a minimum. The measure of my ability is my share in any Christian enterprise. I must hold nothing back. I must offer my all. When I ask "What is my share?" I begin to bargain, and bargaining has no place where the Lord demands, "my life, my soul, my all."

But, notwithstanding this high ideal of stewardship, we may still inquire, "What is our share?" "To whom much is given, from him much is required." According to this principle our share is greater than that of any other country. We here in America have greater responsibility for making Christ known, than have the people of any other country. We have the material resources. We are twice over the richest republic on the face of the earth. Two-thirds of all the gold in the world is in our possession. We have more money per capita than any other people. Consequently our share in making Christ known must be greater than if we owned less. We have more to offer and therefore we should do more than some others who have less.

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Help us to try it on Rally Day.

"Together" and "Cooperation" are the theme words of this strong and winsome message. The handsome illuminated Bible spread open is not only a pleasing illustration, but one has said, gives you a good feeling about Rally Day.

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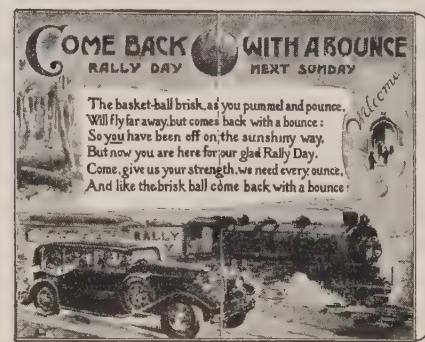
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"Come give us your strength,  
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And like the brisk ball  
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"Christ for the world we sing;  
The world to Christ we bring  
With loving zeal."

## NEWS OF THE WEEK

Mrs. Henry W. Elson

A corporation associated with the publishing enterprises of William Randolph Hearst has been chartered as the Hearst Corporation, with authorized capital of \$100,000,000 under the laws of Delaware, to deal in all forms of securities.

Frank Harris, 75, internationally famous critic, author and playwright, died Aug. 26 at his home in Nice, France.

Yuko Hamaguchi, 61, former Premier of Japan, died at Tokyo Aug. 25. On Nov. 14, 1930, after ratification of the London Naval pact, Mr. Hamaguchi was shot and seriously wounded. From this he never fully recovered.

Premier Mussolini's long-deferred visit to the Pope is planned for this autumn as a sort of seal of lasting accord between the Vatican and the Italian Government, according to a statement from well-informed diplomatic circles.

A group of business leaders have applied at Springfield, Ill., for a charter for an organization designed, its backers say, to force the Federal Government out of competition with private enterprise.

Forty-two persons were killed and 260 wounded in a rebellion at Lisbon Aug. 26. Most of the casualties resulted from fighting in the streets and the worst sufferers seem to have been women and children.

The Japanese people welcomed Colonel and Mrs. Charles A. Lindbergh Aug. 26 with one of the greatest demonstrations ever seen in Tokyo.

President Hoover greeted a group of internationally famous airmen Aug. 26, representing Czechoslovakia, Italy, Germany, Poland, Great Britain and the United States, who were en route to Cleveland to attend the National Air Races.

The world's largest airplane, the Dornier Do-X, alighted on the waters of New York Harbor Aug. 27 after a trip from Germany that covered 12,000 miles and took in all nearly ten months. It carried 70 passengers, among whom was one woman, Mrs. Clara Adams.

Karl Naumestnik, 38-year-old Austrian schoolmaster of Styria, crossed the English Channel Aug. 27 on a pair of water skis. He is the first person to walk the English Channel. He landed near Dover.

The United States centre of population is now located 2.9 miles northeast of Linton, Ind., according to the Census Bureau. It moved 22.3 miles west and 7.6 south between 1920 and 1930.

Five persons were killed in a prison riot at Marquette, Mich., Aug. 27, among whom was the prison physician.

Leonard Wood, son of the late Governor General of the Philippines, died Aug. 27 in New York City. He was 39.

A one-year credit of \$400,000,000 was placed at the disposal of the new British National Government Aug. 28 by private bankers in this country and France, approximately equal portions being advanced by both markets.

Mahatma Gandhi sailed for London Aug. 29 to attend the second Indian Round Table Conference. Crowds strewed flowers on his way as he left Simla, India.

Secretary Stimson and Mrs. Stimson left Southampton, England, Aug. 28 and sailed for home. While abroad the Secretary of State had interviews with the representatives of the different European countries.

According to a report from Geneva the French Government intends to renounce its mandate over Syria. Application would be made, it was said, for Syria's admission to the League.

Between 15,000 and 20,000 workmen were notified to report for work on Sept. 8 at the River Rouge plant of the Ford Motor Company, Detroit.

Francis M. Bellamy, author of the promise of allegiance that thousands of school children and patriotic associations have recited, died at his home at Tampa, Fla., Aug. 29.

Bombing planes have been used with such success in combating malarial mosquitoes in the Panama Canal Zone, the office of the Chief of the Air Corps has been advised, that similar tactics may be employed by airplanes over insect infested sections of the United States.

A joint offering of \$1,100,000,000 of securities, \$800,000,000 in long-term bonds and \$300,000,000 in short-term certificates of indebtedness was announced by the Treasury Aug. 30, the issues in both instances carrying the lowest interest rates since the World War on similar government securities.

America's book industry has begun a strong recovery from the depression with sales during the summer showing a large increase over the same period during 1930 and with every indication pointing to "the best fall season since the beginning of hard times." This is the unanimous conclusion of 12 of the nation's leading publishers.

The League of Nations opened its sessions at Geneva Sept. 1. The main thing coming up is the exchanging of views on the general economic and financial situation that has steadily grown worse since May, when they last discussed it. The League Circles say the Governments underestimate the seriousness of the depression.

Despite a decided decrease in employment opportunities, more than 103,000 children, 14 and 15 years old, received first regular employment certificates permitting them to leave school for work last year, and filled jobs which might have been filled by older persons in need of employment, according to a report compiled by the Children's Bureau of the Department of Labor.

Two hundred thousand persons are reported to have been drowned at Yangtze in a flood disaster rivaling that at Hangchow. After a typhoon the Grand Canal broke in 15 places. Seven million persons lost their homes.

Frank Bane, Commissioner of Public Welfare of Virginia, has accepted the position of executive director of the American Association of Public Welfare Officials, which will work in co-operation with the President's organization on unemployment relief in combating distress during the winter.

Frederick W. B. Coleman, former United States Minister to Lithuania, Latvia and Estonia, has been appointed Minister to Denmark, succeeding the late Ralph H. Booth.

Sir Hall Caine, one of the last literary figures of Victorian England, died at his home, Greeba Castle, on the Isle of Man, which his novels had made world famous. His ages was 78.

Marked increase in the number of divorced persons in the United States in 1930, as compared with 1920, was shown in figures on marital conditions made public by the Census Bureau Aug. 31. The total number of both sexes divorced was

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Price, \$1.00

Board of Christian Education of the  
Reformed Church  
1505 Race Street, Philadelphia, Pa.

1,062,726, compared with 508,588 in 1920.

Patrick Hurley, Secretary of War, arrived in Manila Harbor Sept. 1 and a huge crowd was at the docks to greet him and Mrs. Hurley, who accompanied him.

The Farm Board has rejected the Southern pleas for further cotton buying and stated the plan has been a failure.

Mrs. Omlie was the winner of the recent air races in Cleveland. She is from Memphis, Tenn., and was declared the grand prize winner out of 52 in the flight from the coast.

## BETHANY ORPHANS' HOME

(Continued from Page 2)

storm had not threatened, our receipts would have surpassed those of last year. We appreciate this interest in Bethany, even though the times are hard.

The cornerstone of the Ira S. Reed Cottage was laid at the close of the afternoon program. Rev. C. E. Creitz, D.D., president of the Board of Managers, laid the stone, the superintendent of Bethany announced the articles to be placed in the stone, and Mr. Reed placed the articles in the stone. They are as follows: a copy of the Holy Bible—a leather bound Bible used by Mr. Reed in his studies of the Holy Scriptures; Program of the Anniversary; Annual Report of Bethany Orphans' Home; Orphans' Home number of the "Reformed Church Mesenger"; Anniversary number of the "Reformed Church Record"; "Outlook of Missions"; a pack of postal views of Bethany; "Reading Eagle"; "Reading Times"; 1931 Bethany pin; An-

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tique butter mold with an American Eagle on it; three coins, 10c note by his wife, Mrs. Elsie T. Reed; 3c piece by his daughter, Lola S. Reed; and a 1/2 dime by his daughter, Hazel E. Reed; an Indian arrowhead, as the first American antique, was added last. The antiques were placed in the stone to commemorate the fact that the donor was indebted to the sale of antiques for the money he earned and which he is investing in the Master's Kingdom by erecting and furnishing the Ira S. Reed Cottage (for babies) at Bethany Orphans' Home. Rev. Geo. W. Spotts, Telford, Pa., the pastor of Mr. Reed, pronounced the benediction.

### WHAT BRINGS SCHOLARS TO SABBATH SCHOOL?

Dr. Nevin C. Harner, a research worker at Teachers' College, New York City, has made an intensive study of about five hundred Sabbath Schools in the Reformed Churches in the eastern part of the country. He found that attendance and growth were increased when various systems of special award were given, and the existence of a good orchestra for singing was especially mentioned as a drawing power. The report condemns commercialization of the Lord's Day, and the habit of many families of taking all-day motor trips, thus depriving the children of the privilege of attending Bible school. The most interesting item in the report to us was the record of what scholars said were the things which brought them to the school. First was "enjoyment of the lesson"; second, "help received for better living"; third, "desire to help class win a prize or to win some award personally"; and last, "pleasure of seeing people I know." In short, the social side is the least important in the eyes of the boys and girls and young people. The Bible is recommended as deserving the prominent place and "games, hikes and socials" as the least valuable factors. This is all interesting and strictly "scientific" information, having been ascertained by a trained worker after the most approved methods of such forms of research. If it confirms what many of us have believed from intuition, or from scientific investigations which we have made after a more informal fashion, it is all the same. We believe it is true and worth emphasis.

The Presbyterian.

### BOOK REVIEWS

Recreational Materials and Methods, by E. O. Harbin. Cokesbury Press. 304 pp. \$2.00.

Every director of recreation, every committee on recreation and every Church School library should possess a copy of this new and comprehensive volume on recreation by a recognized leader in the field. The author writes out of many years' experience, and, being a Christian minister, he possesses particularly the viewpoint needed for understanding the recreation problems as related to the program of the Church.

As the name suggests the book deals more with the practical aspects than with the theory of recreation. Nevertheless in several of the chapters the author presents a sane philosophy of recreation which provides a background for the whole of the work. Its chief strength, however, is its abundance of suggestions for recreational leaders as to principles, methods and source materials. Every type of recreation is dealt with—cultural, dramatic, social, athletic, outdoor activities, and rhythmic recreation, including dancing. Although recognizing all the values of wholesome uses of social dancing, the author makes a good case for the Church's exclusion of dancing from its recreation program.

A specially helpful chapter deals with the types of persons a leader of recrea-

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tion has to handle—timid, lovelorn, dignified, blasé, know-it-all, lazy, objectors and so on—and presents for each type an analysis of the problem with such persons, the conditions that induce the problem and ways of helping them.

(Continued on page 24)



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of all. It will strive to achieve results that may be finally evaluated and given direction by a permanent, vitalized unity to which all Temperance groups contribute.

The sponsors of this campaign are among America's most distinguished citizens. To the list appearing on this page, hundreds of representative names are being added.

The seven regular speakers are: First Division, Dr. Ira Landrith, Chairman of the Citizenship Department of the International Society of Christian Endeavor, Hon. Grant M. Hudson, former Member of Congress, and Robert C. Ropp, Chairman of Allied Youth; Second Division, Colonel Raymond Robins, publicist, and Miss Norma C. Brown, Secretary of Allied Forces; Third Division, Daniel A. Poling and Oliver W. Stewart, Chairman and Vice-Chairman, respectively, of the Allied Forces. Each of these divisions will appear on successive days in each city. Distinguished speakers from among the sponsors will supplement these "regulars" in New York, Chicago, and in other special "zoned" meetings.

## BACK FAITH WITH DOLLARS

\$350,000 will be required as a minimum budget to complete this national project of patriotism. THIS IS A CRISIS HOUR IN PROHIBITION. Sacrificial gifts and borrowings have made possible a good beginning. Pledges have already been received in amounts of \$6,000, \$1,000, \$500, \$250, through \$100 and less. We believe that every reader of the "Reformed Church Messenger" will want to support this united campaign to retain and enforce the Eighteenth Amendment. Your generous contribution now will make victory sure.

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## QUARTERLY FINANCIAL STATEMENTS

*The Allied Forces will issue quarterly financial statements. Waiving all questions of jurisdiction, these statements will be filed with the Clerk of the House of Representatives. All expenditures are authorized by a finance committee of representative business men.*

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Descriptions of equipment for Church game rooms, typical Church programs of recreation actually in use, reading-lists and a bibliography on recreation are other valuable features of this excellent manual.

—A. N. S.

## OBITUARY

### BOYDEN A. FESPERMAN

Boyden A. Fesperman was born March 3, 1867, died Aug. 26, 1931, aged 64 years, 5 months, and 23 days. Under the influence and guidance of Christian parents, his catechization and confirmation as a member of Organ Lutheran Church, at an early age, was the natural culmination for a growing boy.

February 15, 1890, he was united in holy wedlock with Lottie C. V. Holshouser. Rev. Calvin B. Heller, then pastor of the Lowerstone Reformed Church, officiated. The following year he was one of the 24 charter members who formed the Bethany Reformed congregation, Crescent, N. C. He was named a deacon, one of the first four officers. In the erection of the house of worship Mr. Fesperman played no small part. Beside other things he cut the stone used, and evidently contributed it.

In the course of time business interests took him to Rockwell, N. C., where eventually his family moved. In 1899, when Ursinus Reformed Church was organized, he was one of the charter members. Here again he was destined to play an important part in the erection of a church building, and in guiding the steps of a pioneer band. He was named the first deacon, and later elected an elder. In this Church all of his children by his first wife were trained, catechised, and confirmed. While a citizen of Rockwell, he enjoyed the confidence of his fellowmen, and became the leading merchant, for a time, of the growing community. He also served as postmaster for several years. A few years ago business interests brought him to Salisbury. Without the constant urging of a minister, so often necessary when Church folks move from one community to another, he brought his certificate to the First Reformed Church, and submitted it for membership. In this new relation he lived and served most faithfully until the end.

Mr. Fesperman was twice married. The second wedding took place June 2, 1914, to Mrs. Lumma Kinder DeMent. The widow and one child by this union, Ada Lucille, survive. By the first union the following children are living: Mrs. J. K. McConnell, Leakesville, N. C.; Rev. Harvey A., Hagerstown, Md.; Rev. Frank L., Sendai, Japan; John T., Rocky Mount, N. C.; Mrs. George Degge, Charlotte, N. C.; Rev. Hoy L., Lincolnton, N. C.; Mrs. Thomas L. Baker, Concord, N. C.; W. Rowe, Salisbury, N. C. This is by no means an ordinary roll call. Here we find three Ministers of the Gospel, one a missionary to Japan, one the wife of a minister, a Y. M. C. A. Secretary, a trained nurse, and the others well located and engaged in productive enterprises. To a mother who has given birth to such an array of worthy children, and to a father who had, for a time, the complete responsibility of training and direction, society does itself honor to pause for a brief moment in respect. Out of this silence comes the fervent plea, O God, honor Thy Cause with more of these. To you, our silent brother, we bid adieu, feeling that God has accomplished His purpose, and with noble results. To such

"It is not death to die,  
To leave this weary road,  
And midst the brotherhood on high,  
To be at home with God.  
Jesus, Thou Prince of Life,

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Thy chosen can not die;  
Like Thee, they conquer in the strife,  
To reign with Thee on high."

The funeral service was conducted in the First Church, Salisbury, Thursday afternoon, Aug. 27th. It was in charge of the pastor, Rev. Banks J. Peeler. Revs. A. Odell Leonard and J. W. Fitzgerald assisted. The body was laid to rest in the family plot at Rockwell. Fitting as it was, the final act of devotion, the committal service and benediction were spoken by the two minister sons, Harvey and Hoy, respectively.

### JULIA S. SIEGRIST

Miss Julia S. Siegrist, the highly accomplished daughter of Attorney and Mrs. Eugene D. Siegrist, of Lebanon, Pa., died Sat., Aug. 22, at Sunnyrest Sanatorium, near White Haven, where she had spent several months trying to recover her health. Death resulted from a heart condition after apparent progress had been made toward recovery. She was 23 years old. She was a girl of unusual mental attainments, character and charm. Her home going has caused universal mourning in our little city. Her many friends confidently prophesied a brilliant career for her in her chosen profession. Fully prepared,

she had no opportunity to engage in it.

She graduated from the Lebanon High School in 1924. She then completed a full academic course at Wilson College, where she attained distinction as a student, including nomination to a Fellowship in History. She then completed a three year Law Course at Dickinson School of Law, having graduated in June of this year. The only girl in her class, she attained notable standing, dividing with another student the Robert Hayes Smith prize for general scholastic excellence; was on the staff of the "Law Review," and a member of the Woolsack, an honorary society composed of selected students. She was president in this territory of Delta Delta Theta Sorority.

For 8 years Julia was an active member of St. Stephen's Church, teaching in the Beginners' Dept. until she left for college. She belonged to the local D. A. R. and Junior Women's Club. She is survived by her parents, sister Harriet E., brother Robert, and grandmothers, Mrs. Emma S. Steininger and Mrs. Kate D. Siegrist. These dear people have the sympathy and prayers of their many friends. Funeral services were held Tuesday afternoon, Aug. 25, from the home of her parents, in charge of her pastor, Pierce E. Swope, assisted by Rev. Dr. J. Leonard Hynson of the Presbyterian Church.